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# Millennial Star

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ARTICLES

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#### CONTENTS

Christmas	3
Our Mediator and Our Advocate	5
The Family Which Prays Together	8
Sell Thy Goods and Give	11
MAINLY FOR WOMEN	
The Hemingways Return to	
England	13
Your Child	15
Holly, Hearth and Happiness	16
Christmas Magic	18
Spray, Silver, Gold and White	20
Recipes	21
Golly Bank	22
Nylon Net Christmas Tree	23
OUTH SECTION	
The Future is Yours—	
Are you Prepared?	25
MIA Youth Convention	29
Glimpses of Youth	33
Have You Asked?	35
NEWS	
From Stakes and Missions	37
From Elsewhere	53
ARTICLES	
Scrooge Finds Christmas	61
Family Reserves	63
Thoughts For Now	65
What Makes a Good Conductor?	66
Hearts Turned to Their Fathers	70
What Is Your Problem?	76



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#### **Cover Picture**

"Ye have not chosen me, but I have chosen you and ordained you." — Part of a mural by Harry Anderson.



He did not know whom he had turned away!

There was no room that night in Bethlehem.

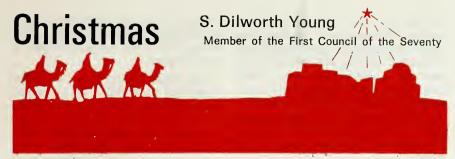
And so two pilgrims sought the kine and hay—

Alas! There was no other place for them.

The keeper of the inn closed fast his door
And greeted all the guests who filled his house
"I have no room," he said, "for any more."
As on the hearth he laid green olive boughs.

He did not know! ... And since then, I and you
Close the heart's door, unmindful of His plea.
Ah! Like the keeper of the inn, we, too,
Snap bolt and bar, and turn the heavy key!

-Charles Hanson Town



★ Christmas morning most of us will awaken to discover that the wise men of the East have visited us at night and have laid at our symbolical feet the gold and frankincense, and myrrh meant for the infant Jesus. Even though the wise ones are our parents, and we represent the infant, the thought is there; and we are happy for we somehow realise that our parents have discovered just how Mary felt on that first great morning when the Son of God became her son. Perhaps that is the miracle which keeps Christmas alive.

We parents can, in a measure, look upon the creations which we have achieved and worship with our love. But we are not perfect. We want an answering gleam of fulfillment from the children, and so we create and cling on to the legend of Father Christmas and the chimney and the stockings. We know that anticipation is the part of joy we most seek and is a far more lovely thing than could be any realisation.

You catch, also, something of such a feeling by exchanging gifts with your friends.

We humbly admit that we are ignorant of her actual feelings, but we can imagine the thoughts of that mother during the long tedious months of waiting for the momentous event nearly 2,000 years ago. We can imagine her singing to the unborn child:

"I am she who is honoured above women:

I am she of whom the prophets have spoken:

Through the ages my people have prayed for the coming of the Son of God.

And now He is my son—O God make me worthy

To be the mother of Thy Son."

Do not modern mothers bear sons and are not their thoughts like that? They do not say, "I have borne a son who is the Son of God." But they do say, "I have borne a son who may become a son of God."

In that thought is the burden of the message for Christmas day, namely, that the great mission of the Son of God was not that he came to be born in a manger of the virgin Mary, or that angel voices told the shepherds in the fields, or that the wise men brought him the treasures of the East. Nor is it important that he fulfilled the prophecy that he should ride into Jerusalem upon the colt of an ass. The important thing which has thundered through the ages, and which most of us have not heard, is that all of us may become the sons of God, even as Christ is His Son.

This may be the lot of all of us: The kings, the premiers, the counts, the dukes, the earls, the presidents, the senators, the congressmen, the businessmen, the doctors, the lawyers, the stenographers, the farmers, the stockmen, the clerks, the ditch diggers, the engineers, the firemen, the policemen, the beggar on the street, all may

become the sons of God and may achieve dominion over worlds, kingdoms, principalities, and may dwell where God and Christ are forever and ever. By emphasis, we may! Christ taught that such a great goal is possible. He taught that the most valuable of all of His creations is the common man — he who has been underfoot throughout all of the ages of the earth.

Not every teacher of the multitudes had taken such pains to point out the worth of common folks. But Jesus did —note these examples:

- 1. "In those days came John the Baptist preaching in the wilderness of Judea ... and this same John had his raiment of camel's hair and a leather girdle about his loins and his meat was locust and wild honey."
- 2. "Jesus, walking by the sea of Galilee saw two brethren, Simon called Peter, and Andrew, his brother, casting a net into the sea for they were fishers. And he saith unto them follow me and I will make you fishers of men."
- 3. And in a latter day to a humble farm boy, "This is my beloved son, hear him."

Now what is his message, which could so stir us on his birthday, but about which we so seldom think? It is very simple, and because it is simple it is beautiful.

He taught that we are the children of our Immortal Father in Heaven, that we lived before we came here, that we took part, in that ancient day, in the planning of our lives here. He taught that human life is a series of graded steps in progression from the time of our creation as spirit children of that Father until we stand resurrected and perfected by His side.

He taught that our future is to be guided by our acts here and that the "many mansions" of His Father's house are indeed provided, but that while they are all mansions, they all differ according to the light which shines from the windows of the soul of the occupant.

He taught doctrine which, while simple, is so profound in its implications that the world's greatest singers and poets have, in epic poetry of word and music, declared its beauty, while philosophers have expounded on its depth. He made it for the common man—vou and me—and all of us

He laid down a few cardinal rules:

- 1. Have faith in God and Christ.
- 2. Repent of wrong doing.
- 3. Be baptised as a sign of willingness.
- 4. Receive the comfort and testimony of the Holy Ghost.
- Be honest, and true, and chaste, and benevolent, and do good to all men.
- Keep his commandments and seek out his commandments.

And if you do these things with sincerity and are honest in your search for truth, he has given you a promise that the veil which separates this world from His world shall be torn assunder, and you will see his face and know that he lives. Not later, but now; not hereafter, but here.

Anyone who tries to obey the word of this great Being, who dwelt here many years ago, can tell you that peace, sweet peace, comes to such a one. The nations at war may sometime sign peace pacts, but you and I may have peace any time we wish it.

On Christmas Eve as we bend over the sleeping faces of the little children, and feel their warm breath as it gently stirs their tousled curls, and as we tiptoe down the stairs and deposit the gifts of love, let the mystic love of Christ enter into our hearts, and let us awaken Christmas morning with the feeling that indeed we have heard the Tidings of Great Joy

# Our Mediator and Our Advocate

#### Joseph Fielding Smith

Member, Council of Twelve Apostles

★ If I may have the guidance of the Spirit of the Lord, I wish to discuss our Redeemer as our Advocate and our Mediator. I think that quite generally we do not understand his mission as fully in this regard as it is possible for us to do.

In the sixth chapter of Exodus there is a statement which is a mistranslation which I will read to you:

"And God spake unto Moses, and said unto him, I am the Lord:

"And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them." (Ex. 6:2-3.)

Now the Hebrew scriptures inform us that he referred to himself and is referred to throughout the Old Testament as Jehovah, so this cannot be a correct translation. It should read:

"And God spake unto Moses, and said unto him, I am the Lord:

"And I appeared unto Abraham, unto Isaac, and unto Jacob. I am the Lord God Almighty, the Lord JEHOVAH, and was not my name known among them?"

That changes the whole meaning of it.

Now an advocate is one who defends or pleads for or in behalf of another. A mediator is one who reconciles or brings about agreement between parties. I want to read one or two passages of scripture on this point.

"Lift up your hearts and be glad, for I am in your midst, and am your advocate with the Father; and it is his good will to give you the kingdom." (D. & C. 29:5.)

"Listen to him who is the advocate with the Father, who is pleading your cause before him:

"Saying: Father, behold the sufferings and death of him who did not sin, in whom thou wast well pleased; behold the blood of thy Son which was shed, the blood of him whom thou gavest that thyself might be glorified." (Ibid., 45:3-4.)

"I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father." (Ibid., 110:4.)

"These are they who are just men made perfect through Jesus the mediator of the new covenant, who wrought out this perfect atonement through the



shedding of his own blood." (Ibid., 76:69.)

"The power and authority of the higher, or Melchizedek Priesthood, is to hold the keys of all the spiritual blessings of the Church;

"To have the privilege of receiving the mysteries of the kingdom of heaven, to have the heavens opened unto them, to commune with the general assembly and church of the Firstborn, and to enjoy the communion and presence of God the Father, and Jesus the mediator of the new covenant." (Ibid., 107:18-19.)

This from the First Epistle of John, Verse 1, Chapter 2: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous."

Paul wrote to Timothy as follows: "For there is one God, and one mediator between God and men, the man Christ Jesus:

"Who gave himself a ransom for all, to be testified in due time." (I Timothy 2:5-6.)

When Adam was in the Garden of Eden he was in the presence of God, our Father. He learned his language. The first part of Genesis dealing with the creation and with Adam in the Garden of Eden is when the Father was present with him.

After he was driven out of the Garden of Eden the scene changed. Adam was banished because of his transgression from the presence of the Father. The scriptures say he became spiritually dead—that is, he was shut out from the presence of God.

From that time on Jesus Christ comes on the scene as our advocate, pleading for us as our mediator through his ministry and labours to reconcile us, to bring us into agreement with God, his Father.

That is part of his great mission. He stands between the Father and man.

He pleads our cause. You know, when he was upon the earth he prayed frequently, and he prayed for his disciples, pleading with his Father in their behalf, and he has been pleading ever since, and he stands between us and God, our Father.

All revelation comes through Jesus Christ. The following is a statement from President George Q. Cannon, bearing on this point.

"There is in modern Christendom a strong tendency to ascribe to the Father visits and communications with mankind that were really made by the Lord Jesus. There is even a respectable percentage of the members of his Church, established in these days, who have the idea that it was the Father and not the Son who appeared to the patriarchs and prophets of old, who delivered Israel from Egypt, who gave the law of Sinai, and who was the guide and inspirer of the ancient seers. This was not the understanding of the true servants of God either before or after his coming. Those who preceded the advent of the Messiah understood that he whom they worshipped as Jehovah should in due time tabernacle in the flesh, and the writings of Justin Martyr and other of the early fathers show that this was the belief of the early Christian Church on the eastern continent. The writings of the Hebrew prophets, as we have them in the Bible, are perhaps not as plain on this point as are those of the Nephite seers that are revealed to us in the Book of Mormon, But we have in this latter record some quotations from the earlier Hebrew prophets that make this point very clear. Nephi writes:

"And the God of our fathers, who were led out of Egypt, out of bondage, and also were preserved in the wilderness by him, yea, the God of Abraham, and of Isaac, and the God of Jacob, yieldeth himself according to the words of the angel, as a man, into the

hands of wicked men, to be lifted up, according to the words of Zenock, and to be crucified, according to the words of Neum, and to be buried in a sepulchre, according to the words of Zenos." (I Nephi 19:10.)

"Here we have the testimony of Zenock, Neum, and Zenos that the God of Abraham, Isaac, and Jacob was by wicked men to be lifted up, crucified and afterwards buried in a sepulchre, showing that these ancient worthies understood that it was the God of Israel who should come to his own. Nephi who himself was a Hebrew and the son of a prophet of that same race, also testifies in the above passage that it was the same God of their fathers who led them out of Egypt and preserved them in the wilderness. About four hundred years later another Nephite seer, King Benjamin, testifies that an angel came to him and made this glorious promise:

"'For behold, the time cometh, and is not far distant, that with power, the Lord Omnipotent who reigneth, who was, and is from all eternity to all eternity, shall come down from heaven among the children of men, and shall dwell in a tabernacle of clay, and shall forth amongst men. go working mighty miracles, such as healing the sick, raising the dead, causing the lame to walk, the blind to receive their sight, and the deaf to hear, and curing all manner of diseases.' (Mosiah 3:5.)

A little further on he says:

"'And he shall be called Jesus Christ the Son of God, the Father of heaven and earth, the Creator of all things from the beginning; and his mother shall be called Mary.

"'And lo, he cometh unto his own, that salvation might come unto the children of men even through faith on his name; and even after all this they shall consider him a man, and say that he hath a devil, and shall scourge him, and shall crucify him.' (Ibid.' 3:8-9.)

"But we have the word of the Saviour himself on this point that puts controversy to an end. When, after his resurrection and ascension into heaven he first appeared to his Nephite disciples on this land, he declared, 'Behold, I am Jesus Christ, whom the prophets testified shall come into the world.

"'... I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world."
(3 Nephi 11:10, 14.) Later during his ministry among the Nephites he affirms: 'Behold, I say unto you that the law is fulfilled that was given unto Moses.

"'Behold, I am he that gave the law, and I am he who covenanted with my people Israel; therefore, the law in me is fulfilled.' (Ibid., 15:4-5.)"

The Jehovah who revealed himself to Abraham and to Moses is he whom we know in the flesh as Jesus Christ, the Lord.

The artwork for "The Keeper of the Inn," "Christmas" and "Christmas 1966" was kindly done for the Millennial Star by Soloman Iranda of Provo, Utah.



# The Family Which Prays Together

Thomas S. Monson

Member of the Council of the Twelve Apostles

 $\bigstar$  "Trust in the Lord with all thine heart; and lean not unto thine own understanding.

"In all thy ways acknowledge him, and he shall direct thy paths." (Proverbs 3:5-6.)

So spoke the wise Solomon, the son of David, king of Israel.

On this the American continent, Jacob, the brother of Nephi, declared: "... Look unto God with firmness of mind, and pray unto him with exceeding faith ... " (Jacob 3:1.)

In this dispensation in a revelation given to the Prophet Joseph Smith, the Lord said, "Look unto me in every thought; doubt not, fear not." (D. & C. 6:36.)

This divinely inspired counsel comes to us today as crystal clear water to a parched earth.

We live in troubled times. Doctors' offices throughout the land are filled with individuals who are beset with emotional problems as well as physical distress. Our divorce courts are doing

a land office business because people have unsolved problems. Personnel workers and grievance committees in modern industry work long hours in an effort to assist people with their problems. One personnel officer assigned to handle petty grievances concluded an unusually hectic day by placing facetiously a little sign on his desk for those with unsolved problems to read. It read, "Have you tried prayer?"

What that personnel director did not know when he placed such a sign upon his desk was that he was providing counsel and direction which would solve more problems, alleviate more suffering, prevent more transgression, and bring about greater peace and contentment in the human soul than could be obtained in any other way.

A prominent judge was asked what we as citizens of the countries of the world could do to reduce crime and disobedience to law and to bring peace and contentment into our lives and into our nations. He carefully re-

plied, "I would suggest a return to the old-fashioned practice of family prayer."

As a people, aren't we grateful that family prayer is not an out-of-date practice with us? There is no more beautiful sight in all this world than to see a family praying together. The oft repeated phrase is ever true, "The family that prays together stays together."

The Lord directed that we have family prayer when he said, "Pray in your families unto the Father, always in my name, that your wives and your children may be blessed." (3 Nephi 18:21.)

Will you join me as we look in on a typical Latter-day Saint family offering prayers unto the Lord? Father, mother. and each of the children kneel, bow their heads and close their eyes. A sweet spirit of love, unity, peace fills the home. As father hears his tiny son pray unto God that his dad will do the right things and be obedient to the Lord's bidding, do you think that such a father would find it difficult to honour the prayer of this precious son? As a teenaged daughter hears her sweet mother plead unto the Lord that her daughter will be inspired in the selection of her companions, that she will prepare herself for temple marriage, don't you believe that such a daughter will seek to honour this humble. pleading petition of mother whom she so dearly loves? When father, mother, and each of the children earnestly pray that these fine sons in the family will live worthy that they may, in due time, receive a call to serve as ambassadors of the Lord in the mission fields of the Church, don't we begin to see how such sons grow to young manhood with an overwhelming desire to serve as missionaries?

I am sure that family prayer prompted a letter written by a young Latter-

day Saint girl attending a Denver. Colorado, high school. The students had been asked to prepare a letter to be written to a great man of their choice. Many addressed their letters Mickey Mantle, the New York Yankee star of baseball: John Glenn, America's first astronaut: the President of the United States: and other celebrities. This young lady, however. addressed her letter to her father, and in the letter she stated, "I have decided to write this letter to you. Dad. because you are the greatest man that I have ever known. The overwhelming desire of my heart is that I might live that I might have the privilege of being beside you and mother and other members of the family in the celestial kingdom." That father has never received a more cherished letter.

There sat in my office in the Canadian Mission one day a newly arrived missionary. He was bright, strong. filled with enthusiasm and a desire to serve, happy and grateful to be a missionary. As I spoke with him I said. "Elder, I imagine that your father and mother wholeheartedly support you in your mission call." He lowered his head and replied, "Well, not quite. You see, President, my father is not a member of the Church. He doesn't believe as we believe, so he cannot fully appreciate the importance of my assignment." Without hesitating and prompted by a source not my own. I said to him, "Elder, if you will honestly and diligently serve God in proclaiming his message, your father will join the Church before your mission is concluded." He clasped my hand in a vicelike grip, the tears welled up in his eyes and began to roll forth down his cheeks, and he declared, "To see my father accept the truth would be the greatest blessing that could come into my life."

This young man did not sit idly by, hoping and wishing that the promise

would be fulfilled, but rather he followed the example of Abraham Lincoln, of whom it has been said, "When he prayed, he prayed as though everything depended upon God, and then he worked as though everything depended upon him." Such was the missionary service of this young man.

At every missionary conference I would seek him out before the meetings would ever commence and ask, "Elder, how's dad progressing?"

His reply would invariably be, "No progress, President, but I know the Lord will fulfill the promise given to me through you as my mission president." The days turned to weeks and the weeks to months and finally, just two weeks before we ourselves left the mission field to return home, I received a letter from the father of this missionary. I would like to share it with you today.

"Dear Brother Monson,

"I wish to thank you so much for taking such good care of my son who recently completed a mission in Canada.

"He has been an inspiration to us. "My son was promised when he left on his mission that I would become a member of the Church before his return. This promise was, I believe, made to him by you, unknown to me.

"I am happy to report that I was baptised into the Church one week before he completed his mission and am at present time Athletic Director of the MIA and have a teaching assignment."

The humble prayer of faith had once again been answered.

There is a golden thread that runs through every account of faith from the beginning of the world to the present time. Abraham, Noah, the Brother of Jared, the Prophet Joseph, and countless others were obedient to the will of God. They had ears that could hear, eyes that could see, and hearts that could know and feel.

They never doubted. They trusted.

Through personal prayer, through family prayer, by trusting in God with faith, nothing wavering, we can call down to our rescue his mighty power. His call to us is as it has ever been, "Come unto me ..." (Matt. 11:28.)

# PRACTICAL APPLICATION OF KNOWLEDGE

"No amount of knowledge, of inspiration and testimony as to the divinity of the work of God will be of benefit to us unless we put that knowledge into actual practice in the daily walks of life. It is not the amount that any individual may know that will benefit him and his fellows; but it is the practical application of that knowledge."

-Heber J. Grant

# Sell Thy Goods and Give

★ Sooner or later those who join the kingdom of God on earth will be tried to see if they will obey the design of God in sending them to the earth.

"And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them." (Abraham 3:25.)

This grand purpose of God to try men was not known to mortals when John Tanner moved into New York State with his father, at the age of thirteen. The year was 1791 and the town was Greenwich in the eastern part of the state.

John Tanner prospered. He was an intelligent man and a good farmer. In that early day people lived in the manner of the American frontier. Bad roads and poor communication made it necessary for each farmer to be self sustaining.

He had one experience which tested his physical nerve. A mad dog bit two of his children, and in his attempt to handle the dog, he himself was bitten. He did not hesitate. He took a pair of sheep shears and cut out the flesh around the wound before the poison could spread and filled the gaping hole with salt. This quick act saved his life. He was able, also, to save the lives of his children.

In September 1830 he was confined to his chair with an unknown disease which covered one leg with great black sores which constantly drained. His only relief was to elevate the leq. which was exceedingly sore and painful. While in this condition two elders came to the community. Mr. Tanner considered himself well versed in the Bible and its principles. He decided to attend the meeting held by the elders and expose to the people the fallacies of their belief. He had had a wheelchair made so he could be mobile. with a platform on it to support his leg. He established himself directly in front of the elders. These, Jared and Simeon Carter, began the meeting and each preached on the restoration. Mr. Tanner listened intently for the errors he expected, but instead, found himself agreeing with them. By the end of the meeting he wanted more and invited them to his home. There he spent a

whole evening with them and at 11 p.m. said he was converted. But how could he be baptised? He had not set his foot down for months.

He announced himself as ready to be baptised but could not possibly do so.

"Why not?" they asked.

He explained his situation. They called his attention to the ancient healings and asked if he didn't think the same power existed today. He had not thought of it, he said, but believed that the Lord would heal him. Jared Carter arose and commanded John in the name of Jesus Christ to arise and walk.

"I arose, threw down my crutches, walked the floor back and forth, praised God, and felt as light as a feather." That night he walked three-fourths of a mile to Lake George and was baptised by Simeon Carter. Walking back, he constantly praised God for his healing.

In the fall of that year while preparing to move to Missouri with his family and his possessions, he received an impression that he must at once join the body of the church at Kirtland, not Missouri. In spite of the protests of neighbours who considered this to be an insane purpose, he and all he possessed left on Christmas day for Kirtland, a distance of 500 miles.

He disposed of two large prosperous farms and twenty-two hundred acres of land so that his entourage consisted of several excellent wagons, teams, stock, and money. He was a wealthy man for his day.

On their arrival in Kirtland John learned that on the night in which he had received the impression to go to Kirtland, the Prophet Joseph and his brethren had prayed that someone with means would be sent to them to pay the mortgage on the land where the temple was being constructed. \$2,000 was due. John Tanner paid off the

mortgage and took the Prophet's note for the loan. Meanwhile he backed the Prophet and the brethren in their efforts to establish stores and the Kirtland bank. He paid for goods bought; he bought heavily in the bank. When both ventures failed, because of thievery of those who managed these businesses, John Tanner lost all his possessions.

He didn't quibble. He didn't lose faith in the Prophet, but he made the best of conditions. When apostasy drove the loyal brethren out, he took his family, a large one, and with a turnpike cart, a borrowed wagon, one horse of his own, and three borrowed horses, started for Far West, Missouri, 1,000 miles away. He had \$20 in cash and a keg of powder. When these were gone, the family suffered great hardship. One of his children died en route.

He and the family suffered the privations at Far West, the exodus to Nauvoo, and the difficulties there. Here he began to prosper once again, opening up a 500 acre farm.

At the April Conference of 1844 (two months before the death of the Prophet) he met Joseph Smlth on the street. He had just been called on a mission to the Eastern States.

He handed Joseph the note which he had taken in Kirtland for \$2,000. The Prophet asked him what he wanted done with the note. John Tanner replied:

"Brother Joseph, you are welcome to it."

The Prophet laid his hand on John's shoulder and said:

"God bless you, John Tanner, your children shall never beg for bread."

This good man held nothing back from the Lord's servants. He journeyed to the valley in a pioneer campany of 1848, having many adventures en route. He died in 1850, a man who had proved his love—his unselfish love of Christ, his gospel, and his people.

# MAINLY FOR WOMEN



Compiled by Gwen Cannon

#### THE HEMINGWAYS RETURN TO ENGLAND

★ London Stake rejoices at the return of the Hemingways, an American family who spent three years in England from 1959 to 1962. They had so many happy memories of their life here that when the opportunity came to return, there was a unanimous "Yes" from the children as well as from Sister Hemingway.

Brother Donald W. Hemingway first came to England as a Captain in the United States Air Force. He worked as an attorney in the Judge Advocate's office. He returns on a similar assignment, this time, however, he is a civilian attached to the Air Force.

The Hemingway family have always been active in the church and when they came to Britain they maintained a high level of Church participation. During their three-year stay they saw the Church grow from one mission for entire British Isles to seven Missions and four Stakes. It was at this time that London Stake was organised and Brother Hemingway recalls that when he spoke at this conference he said that he was British in everything except his accent. This is, in fact, true as all four grandparents were born in the British Isles. His ancestors came from Mansfield. Nottinghamshire, Kirkby in Ashfield. Carlow County, Ireland and Forfar, Scotland. He has a legitimate claim for his attachment to Great Britain.

Sister Hemingway has been active in the Primary and Sunday School organisations. She is an enthusiastic collector of children's songs and verses. She seeks any songs appropriate for children's religious services and that have a special message and interest for children.

There are six children in the family. David is the oldest and is serving as a missionary in the Brazilian South Mission. Delwin is seventeen, a fine pianist and organist. He sings and plays the banjo and the trombone. He is attending the United States Air Force Central High School and is a senior there. Michael is a sophomore at the same school and is skilled on the saxophone, guitar and bassoon. The Priesthood quorums of Hyde Park Ward in London are happy to have these boys join in their Priesthood activities.

The girls include Mary Dawn, who is thirteen, Flora Lee, who is eleven and Jan Marie, who is eight. They all sing and play several musical instruments including the flute, piano and violin. Jan Marie was baptised at her last birthday before leaving the States in the baptismal font at the Tabernacle in Salt Lake City. The girls also attend a United States Air Force School.

The Hemingways hope to work on their genealogy while they are here. They look forward to renewing old



They study the gospel as a family. From left to right is Delwin, Brother Hemingway, Flora Lee, Jan Marie, Sister Hemingway, Mary Dawn and Michael.



friendships and making new ones. The gospel has always been the centre of their lives and they anticipate with great pleasure the opportunity to worship and participate in England where the young people are so active and devoted to the Church. Brother Hemingway spoke for the entire family when he said, "We have fond memories of past experiences in Britain. We are delighted to return to associate with members of the Church and to feel the vigour and enthusiasm of the new members and to share their testimonies."

David, the oldest son, serving in the Brazilian South Mission.

### YOUR CHILD

★ Christmas is the most wonderful holiday of the entire year. It appeals to all the senses. It is wondrous to look at with the holly, Christmas candles, decorations and festive trees. It has delightful tastes with the special treats of Christmas cake, sweets, nuts and turkey. It has a beautiful sound of pealing bells and carolers' songs. It is a time of secrets and surprises, of giving and receiving. All are part of the joy of Christmas.

We often hear our children ask on Christmas day, "What did you get for Christmas?" With the lovely atmosphere created by the festive sights, sounds and smells, can we now help our children to enhance that atmos-



#### Gwen Cannon

phere by reminding them to ask themselves "What did I give for Christmas?" When they ask this question can we teach them that there are other gifts than those we buy with money? Can we show them that a conscious effort to be kind and considerate is a beautiful gift? Can we help them to know that co-operation, helpfulness, obedience and respect are gifts of love more precious than all the world's treasures?

We can if we believe this and practise it in our own lives and show it in the way we respect and love our children. These are the gifts that truly bring a Merry Christmas!

#### ON NEGLECTED CHILDREN

Ray Murray Paisley Ward, Glasgow Stake

Puir bairns wha's parents ha'e nae tim
Too much o' them's expectit
An' so I Maun ha's peety
Fur them that's sair neglectit.
At nine an' ten o'clock at nicht
Ye see them in the toon
A sleepin' toddler in their airms
A wheen mair hingin' roon
Nae childhood ploys fur tae wee souls
Jist mindin' sisters, brothers
Wi' faces aulder than their years
Ah wonder—whaur's their mithers?
There's mithers rushin' through the
streets
Wi' wee tots dragged behind

streets
Wi' wee tots dragged behind
An' shair enough they trip and fa'
Ye'll maistly always find
They dinny stop tae comfort them
But jist tae belt their ears
Whit use is a' this time they save
If there's nane tae spare fur tears.
Wee babies greetin' in their prams
When a' they want's a cuddle

It isny time tae lift them yet 'Least—so says Dr. Fuddle. Dinny come and bother me, noo rin awa' an' play

Here's a shilling fur the pictures that's the watchword o' today Machines tae wash yer dirty claes,

Machines tae wash yer dirty claes, machines tae polish floors Ye'll soon no need a haundle, tae shut

and open doors. But my ye're that exhaustit wi' turnin'

on the switches It's aye been my ambition tae win the

pools some day

Ah'd gaither a' aroon' me, an' wipe the tears away

Oh Mithers, Mithers, stop an' think o' Him in Galilee

Suffer your little children tae come unto thee.

Ye haveny got the time tae spare tae coont yir ither riches.

2nd Place Poetry Competition, MIA Youth Convention at Morecambe, Lancs.

# Holly, Hearth and Margaret Woods Walsall Branch, Leiceste Happiness

Walsall Branch, Leicester Stake

★ "You aren't singing the tune properly," we would cry and then my husband's mother and I would sing the Christmas carol as we thought it should go. Grandma's voice was well preserved and together we would join my husband in his Christmas Eve marathon of carols. Thus tricked, we would spend the rest of the evening in song and if doorstep carol singers called, they were welcomed with open arms. My husband's desire for an atmosphere was showing through and his mother and I aways knew what to expect.

In those days we were not members of the Church and our view of Christmas suffered from an over emphasised sentimentality regarding the Nativity of our Lord and a desire to be conventional in all the material things customary to the great festival. Dewy eyed. I would remember all the films and plays I had ever seen where, on Christmas Eve, everyone seemed to be doing the nice things, like sitting round a fire together, visiting parties in the snow or going by sledge to church on Christmas night. And there we would sit, singing our hearts out, irritation and fatigue nagging at me as I plodded on with the never ending chores. But I would content myself that life always was real and that even the manger scene depicted misery and hardship.

Then we received the true gospel. What a revolution took place in everything, not least of all, Christmas, It did not all happen at once but gradually, kindly, like everything else appertaining to our progress in the church.

We heard about "Family Hour" and although we were not sure about the outcome, we decided to give it a try and prepared a suitable programme each week. What a success! The chief advocate being our your son. Then, eventually, the church provided a "Family Home Evening" pattern for us to follow. On several occasions we invited part family members to share with us and we were given a glimpse of the inspiration behind the whole programme. The love that was generated by the sharing and togetherness exceeded anything we had ever dreamed or hoped for.

"Truly, this is divinely inspired," said my husband one evening as we waved goodbye to two of the young sisters who had attended our "Home Evening."

But what about Christmas Eve? That, too, took on new life. All work and shopping were now completed by the day before Christmas Eve, leaving only the essentials and the hanging of streamers and evergreens to that exciting day before Christmas. This day had always seemed the one most full of special magic and now my day-dreams were a reality.

The first year it happened was a great shock to grandma who arrived with her suitcase and parcels in the late afternoon to find a neat house. roaring fire to sit by and tantalising smells emitting from the kitchen stove. She loved it and so did everyone else who came to our "Carol Party," as we called it for the benefit of non Latterday Saints. White candles trimmed with evergreen garlands lit the carddecked living room as we welcomed our relatives and two missionaries to our Christmas Family Night. We sand carols, told the nativity story, sang solos and duets. The older ones remenisced and everyone felt strange, wonderful glow. I watched it in their faces reflecting the fire and candle light. The family choir from across the road called at the front door to sing and we invited them in. Afterwards Christmas fare was enjoyed readily because it was "the beginning." Soup in cups and saucers overcame the "tea" problem.

I was so happy, I could have burst. We had arrived at the true Christmas spirit, that balance between the spiritual and the material. As our quests left, they placed their gifts for us around the glittering Christmas tree. They would be opened the next morning around the hearth. The sparkle of gospel love had transmitted itself to most of our visitors and the bond between parents and children was suddenly something tangible as goodbye kisses and "Merry Christmases" were exchanged. They stepped out into the crisp night with eyes full of the enchantment of the occasion.

We never looked back after that first time. Our Christmas Family Night now lasts all day as the children help during the early hours to trim the house, put the toy animals around the crib and set out the greetings cards. No one gets snappy and the atmosphere of love and well-being builds up during the day. My husband comes home at tea time, after one of the hardest weeks of the year, to be greeted by the warm happiness of his family and we are both content beyond measure. We know that it is the gospel that has brought us the blessings we share.

One of our relations who is often in foreign parts, away from his family for the holiday, visited our new style Christmas Eve. He recalled his childhood days when he would sit with the rest of his family around the stove to sing carols and wait for midnight mass. But that was before war swept across Europe to split families and traditions War's aftermath materialism into everyone's life and almost obliterated the worthwhile things. But not quite. A little corner left itself exposed so that those who just want to, can take hold of that corner and rip away the dark blanket the world has woven, to reveal the purity of family love when fathers and mothers take the trouble to care.

There are some gaps now in our family circle and some empty chairs that will never again hold certain loved ones. But the family advances in numbers and progress as families always should. The young ones will become the older ones in so short a time, but if we can hold the little ones and then the young people so that the family bond is of the greatest importance, all our losses of those who pass on before us can be easily endured with our knowledge of Eternity and the family reunions that one day we shall know.



## CHRISTMAS MAGIC

★ Christmas is the most delightful time of all the year. It is a season of good will, exchange of cards, gift giving and receiving, of Christmas carols, good food and decorations. Each contributes to the special "Christmas Magic" that fills the hearts of all who celebrate this event with loved ones and family. It is the "special" things that create the magical feeling. The festive mood we offer to satisfy the palate. The decorations to answer and please the eye.

This month we offer you some "special" Christmas recipes and some decorating ideas. Some are old and familiar to you. Perhaps some will be new. We hope that they will help you to create "Christmas Magic" for you and your family.

## CARDS—CARDS—CARDS WHAT TO DO WITH THEM?

Cards from years past and ones currently received can add to the charm of the season by using them in your decorating scheme. Try these ideas.

#### CARDS—DISPLAY THEM

#### **Christmas Card Tree**

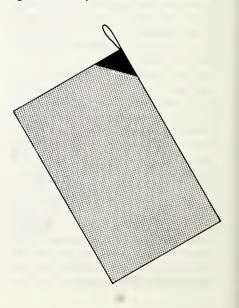
#### Materials:

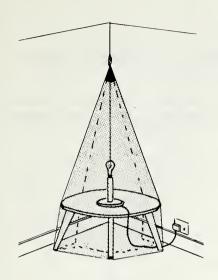
Two or more yards of heavy green netting or light weight cotton fabric. It must be light enough to allow light from a small lamp to shine through it.

1 yard green bias binding tape. One box straight pins.

#### Directions:

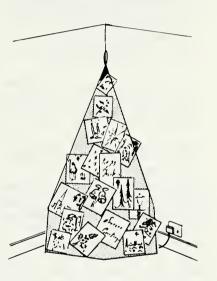
- Sew bias binding tape around one corner to reinforce it.
- 2. Sew a bias binding tape loop on this same corner.





- 3. Hang loop on a picture hanger in a corner or on the wall.
- Place a small table with a lamp on it under the hanging fabric. Be sure that no part of the fabric comes in contact with the lamp.
- Tuck the ends of the fabric under the legs of the table to hold it firmly in place.

- As your Christmas cards arrive, pin them onto the fabric. Pin them at the corner of the card so that they will hang at an attractive angle. Soon the netting will be covered.
- Turn on the lamp underneath and you have a Christmas tree made of your beautiful cards.



#### CARDS—USE OLD ONES FOR NEW GIFT CARDS

Old cards can be used as gift cards by cutting around the Christmas motif or picture with pinking shears. (Usually reserved for sewing only.) Punch a hole in the corner with a paper punch; put green or red string through the hole and you have cards for all your gift giving.

### CARDS— USE OLD ONES TO MAKE SCRAP BOOKS FOR CHILDREN

One thoughtful grandmother I know saves all of the Christmas cards with pictures of the Nativity on them. She gives these to her granddaughter who carefully cuts them out and pastes them into a scrapbook. It is a beautiful record of the birth of the Saviour. She calls this treasured scrapbook, "My Bible Book." This is a good project for children who are ill and confined to bed.

# **Spray**

#### SILVER, GOLD AND WHITE

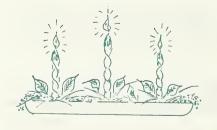


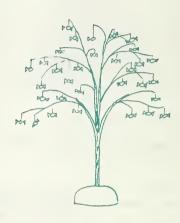
Was there ever a more useful product than paint in a spray tin? It is particularly welcome at the holiday season when you can spray a most ordinary object with silver, gold or white paint and it is immediately transformed into a thing of beauty!

#### **Christmas Bouquet**

- Gather tall, dried weeds from the woods and fields.
- Spray them with silver, gold or white paint.
- Combine them with broad-leafed, long boughs of holly or rhododendron, also sprayed in the same colour.
- Arrange them in your most beautiful vase and you have an elegant Christmas bouquet.

Make a similar arrangement of shortstemmed weeds for your dining room table. Combine them with Christmas candles that are taller than the sprayed plants. Press all of them into Oasis, a product available at your florist. This makes an easy, troublefree bouquet. Use a low bowl for this arrangement.





#### **Candy Tree**

- Select a dried branch that has an interesting shape and many small twigs.
- Stick the bottom into a ball of plasticene or clay.
- 3. Spray it white.
- Allow it to dry thoroughly and then decorate it with tiny Christmas balls and Christmas sweets wrapped in tinsel and looped with string. These are available at your sweet shop.

The sweets look like real decorations. Serve the children that visit you sweets from the "Candy Tree." They'll love it!

#### Holly

If you have a holly tree in your garden that doesn't produce red berries, as I have, it can still be used as Christmas decoration. Tie small red bows of narrow (4 inch) satin ribbon among the leaves. It makes a charming display.



Prism Cake is as beautiful to look at as it is delicious to eat! It glimmers and shines like a prism when it is served. It makes a festive desert for that special Christmas dinner and is a nice change from the traditional Christmas pudding.

This recipe was sent to us by Christine Robinson of the British Mission. It has often graced her table to the delight of 'her family and friends.

#### **PRISM CAKE**

Set 1 package each of orange, blackcurrent and lime jelly with 3/4 pints of water each, in shallow tins, making jelly about one inch deep. Set completely.

When they are set, dissolve 1 package lemon jelly in 1 cup pineapple juice with 1 tablespoon sugar and juice of  $\frac{1}{2}$  lemon.

When this mixture is set to the consistency of syrup, whip 3/4 or 1 pint double cream and fold into syrupy jelly. Quickly fold in coloured jelly which has been cut into cubes, and pour into a large angel food tin, fancy mold or a large, square, glass dish.

Madeline B. Wirthlin, the wife of the former Presiding Bishop of the Church, serves Christmas Punch with great success to her many visitors at Christmas time. It is especially good when served with Christmas cake as a light, simple desert for casual entertaining.

#### **CHRISTMAS PUNCH**

- 2 quarts cider (non alcoholic) or apple juice
- 1 orange sliced
- 1 lemon sliced
- 4 sticks cinnamon
- 6 whole cloves
- ½ teaspoon nutmeg
- 1 teaspoon ginger

Cinnamon sticks for garnish

Simmer all ingredients together over a low heat for thirty minutes. Serve hot. Add a piece of stick cinnamon in each serving if you wish. Serves 10 to 12.



#### GOLLY BANK

Jenny Mason of Nottingham sent this idea for a lovely children's gift. She is not a member of the Church but has contributed endless hours to making toys and crocheted articles for many church bazaars. Mrs. Mason is the mother of Muriel Cuthbert our News Editor.

#### Materials:

½ oz. each white, black and two colours in double knitting wool;

No. 9 knitting needles;

#### Crochet hook;

Empty washing up liquid container.

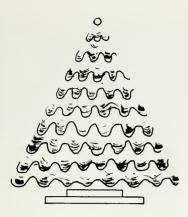
#### Directions:

Body: Cast on 50 stitches in colour. and knit in stocking-stitch a third of the way up the container. Change to another colour, knit another third. Change to white and work 6 rows. then on the next row W. 21 cast off 8 knit 21. Next row: work 21 cast on 8 work 21. Continue knitting for 1 inch. Next row: knit 15 in black, 20 stitches white and 15 black Purl as last row. Repeat these two rows for 1 inch. Change to black, all stitches work 1 inch ending purl row. Next row: Knit 1 (wool forward knit 2 together) to last stitch, k.l. Purl 1 row. Cast off.

Arms: With second colour cast on 20 st and work two inches, change to white, and dec 1st stitch each end of next row Cast off

Make up: Embroider eyes and eve brows in black wool. Nose and around the slot for mouth in red. Join back seam. Cut a felt oval for base and stitch body to base. Cut 2 small ovals in felt for feet and also ioin to base. Stuff the arms with soft scraps of wool or old stockings and stitch to the body. Crochet chain and thread through the holes at the top of the head, enough to draw up and tie in a bow. For hair knot six inches strands of wool two at a time through each stitch of cast off edge. Cut the top off the container and place it in the knitting. Mark the mouth and cut out a slot 1½ by 1½ inches where marked. Draw up the string and tie with a bow.

Golly is now ready to receive your money!



### NYLON NET CHRISTMAS TREE

#### Ruth Christensen

Hyde Park Ward, London Stake

#### Materials:

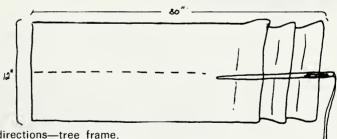
 $4\frac{1}{2}$  yards 36 in. wide nylon net of a pale colour; 2 blocks of wood 6 in.  $\times$  6 in. and 4 in.  $\times$  4 in.; 20 in. dowel.

#### TREE FRAME

Drive nail at top for decoration.

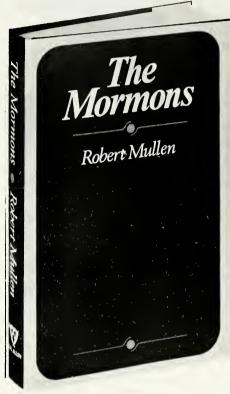
Base made from 2 blocks 6 in.  $\times$  6 in. and 4 in.  $\times$  4 in. with hole drilled for ½ in. dowel.





#### Directions:

- Sketch and directions—tree frame. Please see sketch
- Make first net strip at base 80 in. long and 12 in. wide.
- Gather net tightly around the centre of the pole by passing thread at centre and folding netting so outer edges form ruffles at fringe of tree.
- Make each succeeding ring of netting shorter and narrower to form a true taper. Final top piece is 2 in. wide and 36 in. long.
- 5. Decorate with miniature Christmas balls.



# A study of major importance

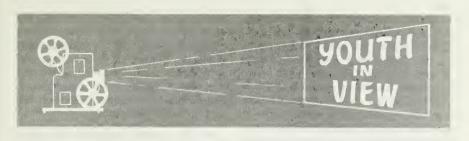
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The story of the Latter-day Saints makes absorbing reading in this thoroughly researched and movingly written narrative.

Robert Mullen, a former editor of "Life" Magazine, gives a complete account of Mormonism — its origins, its history, its struggles against oppression, its missionary work throughout the world, and its inspired leaders.

To be published on January 9th by

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### The Future is Yours—Are You Prepared?

Gary B. Hansen

Cornell University, Ithica, New York

\* We are living in a world dominated by change, uncertainty and increasing complexity. As a young person growing up in today's world, you must prepare yourself to live and work in a world far different from that which your parents or grandparents may have experienced. In practically every sphere of our lives, the services we enjoy, the equipment we work with in our homes and in our places of employment, the transportation and communication facilities we utilise, and in the human relationships which we develop with family, friends, and associates, must be able to understand and use ideas and equipment far more complex and sophisticated than our parents and grandparents ever dreamed could exist. Truely, the science fiction world of yesterday is commonplace today.

The one thread of certainty and security in our lives today is the Gospel of Jesus Christ—the "IRON ROD" around which we must build our lives. It also encompasses the kind of knowledge and skills which are unchanging yet never out of date. The Gospel is eternal, without beginning or end, and always "with it" to use the modern parlance.

One of the most fundamental principles of the Gospel of Jesus

Christ is the principle of eternal progression. As children of our Heavenly Father we all possess God like qualities in embryo form. We have been given the opportunity to develop these qualities and to further our eternal progression by developing and exercising all of our talents and abilities throughout our mortal lives.

The development of our talents and abilities, which is so necessary if we are to find happiness and success living in tomorrow's world, is also a requirement for our eternal progression. The Lord has made this quite clear: "The glory of God is intelligence, or in other words, light and truth." (D. & C. 93:36.) "It is impossible for a man to be saved in ignorance." (D. & C. 131: 6.) There is no such thing as standing still on the road of eternal progression. We are either advancing toward the Celestial Kingdom and the blessings which await us there, or we are falling behind and in danger of becoming "Celestial dropouts."

For Latter-day Saints, tomorrow's world includes not only computers, space ships, transistors, and automation, it also includes the potentiality and promise of Godhood. This is why every Latter-day Saint needs to ask himself today whether he is preparing

himself for tomorrow by fully developing and utilising his talents and abilities in accordance with the principles of the Gospel and with every means at his disposal. We must also make sure that as we proceed on our important journey of eternal progression, our motor is in good repair and our fuel tank is full. Finally, we won't go anywhere without a first-class ignition system called motivation—that internal something which enables us to overcome, achieve and excel in whatever we do.

What, then, should the word preparation mean to a young Latter-day Saint living in Britain in 1966? First of all. the scientific and technological revolution through which we are now living means changes not only in the environment, but in the nature of our work: The man who drills holes or tightens nuts or bolts for his living may soon be without work; his job is rapidly being replaced by machines which can do the job much faster and more economically. The unskilled labourer who uses a shovel or pick is being replaced by a man who manipulates and controls a complex piece of earth-moving equipment worth thousands of pounds, and the operation of which requires much skill and responsibility. The mechanic who used to work on a Model T Ford would find himself lost in today's world of automatic transmissions, power steering and transistor ignition systems. Even the familiar clerk toiling over his ledger books will soon be programming a computor which provides hourly statements of sales, inventories and profits.

It should be quite evident to you that knowledge and skills of a much higher level than any needed previously are necessary if a person is to successfully perform his work in tomorrow's world. Equally important, those persons capable of learning new skills, who can readily adapt themselves to

new ways of doing things, and who are able to operate new and complex machines, will be in considerable demand. Conversely, those persons who have limited education and but one or no skill, and who are unable to absorb new knowledge and ideas, will soon become redundant.

To you young Latter-day Saints in 1966, the above means first of all, that education is the key to preparation for tomorrow's world. The demand is for professional, technical, clerical and skilled manual workers. The demand is also for people who are adaptable and flexible-those who are unafraid of changing lobs several times during their lifetimes-and who can learn new skills and adjust to new ways of thinking and doing things. In both these instances, a good general education is the keystone-it is the foundation upon which new skills can be built as needed to ensure continuous employment. The more education and training you have, the better off you will be in the world of work. This means that you must take advantage of all the educational opportunities available to you. Regardless of whether you attend or attended a secondary-modern, comprehensive, grammar or public school, use your time to the best advantage

Mathematics and English are the languages of tomorrow—they will be essential for effective communication. Therefore, master them now and avoid the need to make it up later when it will be much harder to do so. A good knowledge of science (social, physical, and biological) and the humanities (history, literature, art) will be every bit as important to successful living and working in tomorrow's world.

What about "LASS" (Life After Secondary School)? In the first place, stay on in school as long as you can. If you have the ability and inclination to take GCE "O" levels, by all means

do so. If your school has a Sixth Form and you qualify for entry, stay on and study for your "A" levels. If, on the other hand, you find (after consultation with your headmaster, parents, and others) that secondary school is not the place for you, consider a College of Further Education. Here you may be able to study for GCE's or make up deficiencies in your educational background. It may also be a place where you can explore some of vour vocational interests. Remember. attendance at school or in Colleges of Further Education is free for the taking (up to the age of 18)—and let me tell you, it's one of the best bagains you can get.

The alternative paths open to you after you leave secondary school are numerous-sometimes even confusing. Some of you will want to attend a University or Technical College. where you can obtain a degree or diploma course which will prepare you for professional employment. Others of you may be inclined toward teaching, and to seek out a College of Education offering an appropriate course. With the recent efforts to expand Higher and Further Education facilities throughout Britain, many more places are becoming available for young people than ever before. Therefore, if you are capable and qualified to fill one of these places, by all means make every effort to do so.

Furthermore, if you can qualify for admission to a University or other approved College, you can also receive a bursary or grant from the government or your local education authority which will pay the costs of your attendance, including meals and lodging.

Those of you inclined towards commerce and business may (if girls) take a course in secretarial science, or (if boys) an apprenticeship with a commercial firm. If you do consider a career in commerce, weigh carefully

the difference between an apprenticship and a full-time or sandwich course at a technical college—each has certain advantages.

In the realm of industry and technology, there are also a variety of options open to you. Some important questions to ask when considering further education and employment in any field are: Will I be able to find or hold employment in this occupation in 10 or 15 years time? What kind of training programmes (including on-thejob training and related technical educaion) does the employer or industry offer? What are my opportunities for advancement and for continuing my training to obtain higher skills and responsibilities? The most important thing to avoid when considering employment and training opportunities, is the dead-end job. This is a job which doesn't lead anywhere; it offers no opportunities for training and advancement to higher skill and responsibility levels. Needless to say, a dead-end job is not in harmony with the principle of eternal progression.

Seek out those employers and occupations which offer sound, well-organised and administered programmes of induction and training—encompassing either apprenticeship or other recognised education or training arrangements.

Note: With the passage of the 1964 Industrial Training Act and the establishment of Industrial Training Boards in each major industry, many more opportunities for industrial training are becoming available. Consider the following points when planning your educational and training programme after secondary school:

 How well do you know yourself your interests and abilities? If you don't, you had better begin finding out. If you can't obtain vocational guidance and counselling at your school. consider visiting the National Institute of Industrial Psychology, the Vocational Guidance Association, or the vocational guidance unit at the nearest University. These organisations have trained guidance specialists who can help you determine your vocational aptitudes and interests.

- Obtain all of the information and assistance you can about Further Education and employment opportunities available to you. Don't hesitate to seek advice from qualified people, especially the Youth Employment Officer in your area and your School Careers Master. helpful are headmasters. potential employers, parents. teachers, bishops, and prominent men and women in your commun-
- 3. Have you taken up the matter of your career with your Father in Heaven? Seek His advice and counsel through prayer at all stages of your education and training. If you are humble, and approach Him with a prayerful heart, you will receive His help. He is the best source of inspiration available.
- 4. Are the occupational goals which you have set for yourself high enough to challenge you to stretch your abilities and to make you reach beyond yourself? As the saying goes, "It is better to have played the game and lost than to have never played at all." It is only by overcoming obstacles and "losing ourselves" pursuing worthy goals that we grow and ultimately "find ourselves." Don't sell yourself short. President Hugh B. Brown set as his goal that of being a General of the Canadian Army. And while he never became a general, the Lord used the obstacles faced in achieving that goal to prepare him to fulfill im-

- portant Church assignments, including those of Apostle and Counsellor to the President of the Church.
- Don't forget! A well-balanced programme of preparation for your future—tomorrow through eternity

   should include the systematic study of the scriptures and doctrines of the Gospel of Jesus Christ. This is what the Lord told us to do:

And I give unto you a commandment that you shall teach one another the doctrine of the kingdom.

Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand ... (D. & C. 88:77-78.)

Faith and reason are both important factors in the lives of Latterday Saints. Therefore, a good program of education and training must include the study of the Gospel.

- Ask yourself whether the course of action you plan to follow (in getting a job or continuing your education and training) will:
  - (a) further your eternal progression:
  - (b) prepare to help build the Kingdom of God upon the earth:
  - (c) prepare to earn an adequate income to support yourself and family (when you marry and have one); and
  - (d) enable you to fully develop abilities and talents and in so doing bring satisfaction and a sense of accomplishment in future life?

If you are PREPARED, the FUTURE is yours!

#### MIA YOUTH CONVENTION AT MORECAMBE

★ The air rang out with joyous singing, dramatic tones of Shakespeare as well as with the enthusiastic cheers of over 500 young Latter-day Saints during the MIA Youth Convention held at Morecambe, Lancashire, on September 4. The North British Stakes of Glasgow, Manchester and Leicester, as well as Liverpool District, combined forces for a weekend convention which proved to be an inspiration to all who attended.

The excitement began on Friday at noon when coaches and cars began to arrive. The afternoon was spent in rehearsing and preparing for the coming events. A lovely chicken dinner formally started the programme after which the road show competition began. Glasgow won this event with their version of "Alice in Wonderland."

The excellent production was enhanced the imaginative and colourful costumes. The Speech Festival was also held on Friday evening. The 12-16 age group was won by Robert Richardson, Glasgow Stake, Elisabeth Buntain, also of Glasgow Stake won the 16-19 age group speech competition. The Scotts obviously have the gift of the golden tongue. The Open-age Speech contest was won by Deirdre Grundy, Warrington Branch, Liverpool District, She is a new member of the Church and gave a most inspirational talk.

Saturday morning at dawn saw the beginning of the sporting events. A swimming competition was held and President William Bates was one of the participants. Football, netball, table tennis, athletics and volley ball completed the day's activities. Cheers for



Roadshow winners-Glasgow Stake-"Alice in Wonderland."



Winners of 5-a-side football game, Manchester Stake. Left to right: Ian Burgess, Peter Roper, Brian Lambert, Graham Barnett and Mike Turner.

each team left most of the audience voiceless by sundown.

The music competition was particularly enjoyabe with a high standard of performance. Quartet contests were won by Manchester Stake and Liverpool District. The vocal solo competition was won by Pat Goulding, Liverpool District, who is only fourteen years old. She has unusual talent at a young age.

Saturday evening was filled with a talent show and dance demonstrations, all performed with grace and beauty. Glasgow Stake was particularly impressive when they gave an exhibition of Scottish dancing in their national dress. The talent show was also enhanced by the playing of Scottish airs on an acordian by President Archibald Richardson of Glasgow Stake. This was in contrast to the dramatic

excerpts from Shakespeare by Manchester Stake and a moving one act play "The Man From the Sea," put on by Leicester Stake.

This large group of young church members sang and played together and it was enjoyed by all. It was agreed, however, that the high light of the weekend came on Sunday morning at a worship service conducted by President John Weightman, Manchester Stake. The testimonies were fervent and sincere. Some of those who spoke were Peter Cameron, Glasgow Stake YMMIA Superintendent, Peter Burns, Glasgow Stake who recently returned from a proselyting mission in the South of England. Kathie Biddell. Liverpool District and Christine Weightman, Manchester Stake. Rachel Murray read her prize-winning poem and the Manchester Mormon Choir that travelled to the Sunday meeting



Scottish dancers, Glasgow Stake.



added to the beautiful atmosphere of the morning. The Wigan Branch Quartet sang "The Lord's Prayer." It was a fitting conclusion to an inspirational service.

As the large group separated and went their various ways all agreed that they had experienced true brotherhood in the gospel. The warmth of love and friendship within the church is binding.

Brother Lee, Whitefield Ward, Manchester Stake, expounding "MacBeth." Whitefield Ward won the Shakespeare competition.

#### THE SEARCH

"Join the search, join the search"
The cries rang out so clear.
The search for what I asked myself
As the voices drew near?
So many things in life we seek
Before this world we leave,
But do these men quite understand
The web they are to weave?

The shouts of "gold" that fill the air And make their senses blind, Is but one huge unending web Designed by Satan's mind.
They cannot see beyond the wealth At which in greed they clutch.
The only measure of man's worth To them is "how much, how much?"

Haven't they heard, don't they know,
These men for riches yearning,
That riches here on earth alone
Will only end in burning.
That the inner man is all that counts
When in the next life living:
That earthly goods we'll leave behind
And ourselves to God be giving.

Tis true we need essential things
For warmth and strength of health,
But God's spirit children in the home
Are worth far more than wealth.
The man who thinks of only gold
And how much he can find
Will lose life's most important gift
Of joy and peace of mind

The cries to search should therefore be For knowledge, truth and love, For all the chances here to serve Mankind and God above. For as we strive to help each one We help ourselves as well; The happiness men seek, find us, And will always with us dwell.

Ann Tozer Bradshaw Manchester Stake

1st Prize, Poetry Competition, MIA Youth Convention at Morecambe, Lancashire. September 1966.

On behalf of all those who attended the Youth Convention, President Bates — who presided over the conference — would like to express deep appreciation to all those responsible for the organisation. A great deal of hard work and sheer determination overcame the inevitable obstacles during the months of preparation.

PRESIDENT JOHN WEIGHTMAN
JOHN HARGREAVES
BERYL CUBBON
JOSEPH BROWN
ALBERT EVANS

BERTRAM MERRILL . . . SISTER WHITE . . .

Managing Director and Organiser

Speech Director Dance Director Music Director

Drama and Roadshow Talent Show Organiser Sports Director

Bookings Secretary



### **GLIMPSES OF YOUTH**



ROBERT IAN PRESTON

Ashton Ward, Manchester Stake

Robert Ian Preston entered Liverpool University in October, 1966. His place at this fine school was won on a basis of an outstanding scholastic record. He achieved nine "O" level GCE subjects and three "A" levels in maths and physics. After he graduates from university he hopes to serve on a full time mission and then go to Brigham Young University for further qualifications. His goals are high and his past record of achievement equally so.

Robert joined the church shortly before he was eleven years old and has been faithful and active throughout his teenage years. He has earned five Aaronic Priesthood awards, his Duty to God Award and his Liahona Award in the Vanguard programme of the MIA. He has consistently been a full tithe payer and has contributed to the building fund each month. Robert has been president of his Deacons' and Teachers' Quorums and has been a successful Sunday School teacher. With all of this to keep him busy he has also served on a Stake Mission for six months.

It is a remarkable record and reflects Robert's diligence, faith and devotion to the Church.



#### JACQUELINE HARTLEY-DAVIES

South London Ward, London Stake

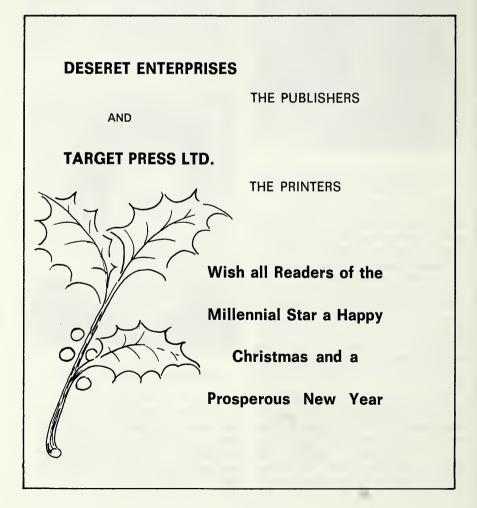
★ Jacqueline Hartley-Davies has left the shores of England to be a full-time missionary in Toronto, Canada. The members of South London Ward bade her goodbye on October 23. She has been a member of the church just three years and her growth in the gospel and her contribution to the church is outstanding.

Jacqueline attended business college for two years and then worked for the Church Building Department at North Cheam. She has been a counselor in the MIA as well as a teacher in that organisation. She has taught Sunday School, served as a Youth Missionary and as a Stake Missionary. All of this is a fine preparation for her

Canadian assignment.

Most important of all, however, is that Jacqueline emulates all of the qualities of Latter-day Saint womanhood. Her ideals are high and she lives in harmony with them, ever striving to reach the perfect ideal. Her kindness and sweet spirit make her a joy to know and work with.

The Canadian Mission is blessed in receiving Jacqueline as a new member of their missionary force.



# Have You Asked

Frank Patterson
Bishop, Hyde Park Ward

★ When you next visit a museum or art gallery ask those in authority there if they can show you a Netsuki. Almost every one will be able to do so. As you can tell from the name they are Japanese and since there are so many of them you can infer that they are small and of no great value. No great value, that is, when compared with the prices obtained for some oil paintings these days.

You will have to look closely at these button-like ornaments. The artists who made them are to sculpture what the miniature painter is to oil painting. The largest will be at the most, perhaps, not more than three inches long and will be narrow and thin. The smallest may be no bigger than a walnut. Usually made of ivory or bone and, occasionally, of a hard wood.

Sometimes they are artificially coloured but mostly are enhanced only by a natural patina.

You may ask, "But what are they?" Imagine an artist taking a small piece of ivory about the size of a baby's fist. He sees within its shape anything from a small bean pod to a house and with

his tiny chisels proceeds to release from the confining surfaces the object of his vision

There is one thing that the artists have in common and that is the desire to reproduce as nearly perfectly as possible the object he has chosen to portray.

Sometimes a gruesome subject appears; an eagle grasping within its claws a dead monkey, head bent to tear the flesh; or maybe a skull with vacant eye sockets; or a mouse bloated and satiated with food.

Very often good humour becomes apparent There is something of this in a monkey depicted as an old bent man with stick and cloak and in the Netsuki showing a chicken just breaking from its shell.

Sometimes the most intricate work emerges as in the three small tortoises on the back of a larger fourth, the whole no bigger than one and a half inches long and not one inch high

No subject is too big or too small, too abject or too respectable, too sophisticated or too homely. You will find them all in Netsuki.

CLEANLINESS

"No hand that is uselessly idle, or indifferently employed, or actively engaged for the furtherance of unholy and forbidden things, can be clean."

Richard L. Evans

# Abstainers of life get more out of life when they choose the Rechabite Friendly Society

For 2 reasons: 1. The Independent Order of Rechabites is non-profit making, run for the sole benefit of Total Abstainers. Members receive surpluses as bonuses or additional benefits.

2. We are able to offer advantageous terms to Total Abstainers because they have proved to be responsible people. Also as a Friendly Society we pay no income tax on investment income.

Name (Mr. Mrs. Miss	Tick where appropriate
Name (Mr. Mrs. Miss	)

# NEWS - NEWS - NEWS

Compiled by Muriel Cuthbert

# MANCHESTER STAKE

★ MIDDLETON Branch held their MIA social in the orchard around a bonfire on September 6. Sister Jones, Linda Mountfield and Doris Greenwood were busy preparing sausages and chips, scones and sponge buns while the others were having fun and watching John Bates give Christine Ewart a donkey ride. When the smoke from the fire started to get into their eyes, someone used an umbrella for protection. Eventually everyone went indoors for the closing prayer.

\* Happy Valley, Bramhall, near Stockport, could easily have been the Great Salt Lake Valley in the minds of the forty-six participants in the Builder Round-up which was organised on a Stake basis on October 1. This small steep-sided valley contained a winding river, a wood, some cattle, and plenty of mud for the rain poured down. Everyone was well prepared however, and after receiving instructions they divided into groups. The fathers, or adopted fathers, one for each boy, set out to lay the trails in the valley, while the boys built a bonfire to warm and dry the weary on their return. After half an hour the boys eagerly set off to search for their respective trails.

Silence descended and peace reigned for two hours around the kitchen area until the mud-splashed, but bright eyed fathers returned. Seats were improvised around the fire and a sing-song was organised until all the boys had returned. Then the "exhibits" collected along the trail were arranged, judged and commended. By this time there was only one thought in every-one's minds ... FOOD, and what a glorious array. Potato and egg mash, potatoes in their jackets, beans, sausages and steaming hot chocolate.

At five-thirty, with everyone tired, but satisfied and well-fed they started their separate trails for home. Success was due to everyone, those who worked so hard in the background like Dorothy Chase and her Primary helpers, to those who actually blazed and trekked the trails. Plans for the next Round-up are already underway ... it's hard to tell who is more enthusiastic, the boys or their fathers!

★ Over 250 people attended the MANCHESTER Stake Relief Society Opening Social at the Stake centre on October 8. Everyone was greeted by the Stake Relief Society Presidency and presented with a beautiful blue and gold programme.

Prelude music was played by Allan Boswell and after a brief introduction by President Maureen Hoyle the lesson previews for 1966/67 were presented under the direction of Work Counsellor Mary Boswell. Stage settings for the previews were imagina-

tive and inspiring, in the centre was a family group of mother, father and two children. while around them the various lessons of Relief Society were depicted showing the way to happiness and the well-being of the family. The dramatic climax was when the spotlight picked out on a darkened stage, a celestial family high on a pedestal and all fair and dressed in white. Members of the audience were deeply moved by this scene and its implications.

A buffet supper had been prepared under the direction of Work Counsellor Doreen Preston, and despite the huge crowd attending there was ample food for all. Following this the Stake Board put on a play entitled "And then came the Women" this showed the organisation and subsequent events of Relief Society, authentic costumes were used and special sound arrangements were made to enable everyone to hear. While the play was in propictures of various meeting gress,

houses and past Relief Society Presidents were shown on a screen high at the back of the stage.

\* "Does Communism and/or Socialism Cost too Much in Terms of Individual Development?" was the subiect of a hectic debate at the Stake Centre on October 15. between Liverpool District, of the North British Mission and the Manchester Stake. Liverpool, the challengers, provided a beautiful cup to be given to the winners. The whole debate was conducted on strict parliamentary lines and the rules of the house were observed by those participating. The sharp wit and cut and thrust of keen debating, enlightening as well as entertaining, was enjoyed by a crowd of young people.

Verdict: Manchester Stake were declared the winners, although they opposed the motion. However, similar debates are planned for the future when Liverpool hopes to change the venue of the cup.

# **SUNDERLAND STAKE**

★ WEST HARTLEPOOL Relief Society opening social on September 27 began by having the lesson preview which was followed by a Fashion Parade. Mother and daughter creations made and modelled by the sisters themselves were greatly admired. There was also a display of knitting and crochet work made for their bazaar.



West Hartlepool Relief Society Sisters.

★ The film "The Sound of Music" is still drawing crowds all over the country and 45 members and friends from BILLINGHAM Ward travelled to Newcastle to see it last month. A party of 41 also went from WEST HARTLEPOOL. Everyone voted it a most wonderful show, one they would not have missed.

## NORTH BRITISH MISSION

★ On October 8 President Wilford H. Payne presided at the opening of another new chapel in Lancashire at RAWTENSTALL. The Mayor of Rawtenstall was also in attendance and in her remarks commented on the participation of the brethren of all ages. She was impressed with the singing of the Primary children and the male quartet who sang "Master the Tempest is Raging." In a quieter mood the Singing Mothers rendered the Lord's Prayer.

Florence Dawson, the oldest member of the branch bore her testimony and Church Builders Roger Hart, Gregg Thornhill and Hans Paul told of the many trials which were overcome in order to finish the building in 22 months, a goal set by Dale R. Cook the Building Supervisor. In the "old days" Rawtenstall was known as the 100 per cent Branch, and all the auxiliaries are determined to keep up the standard, in fact they are now aiming higher!

★ Twenty-five members attended the CLEETHORPES Relief Society Opening Social held on October 12.

After being welcomed by their President, Joan Drewery and introduced to the four new teachers, they were entertained by Derek Dawe who, accompanied by his son Alan, sang "No Man is an Island." Karen Knudsen then gave a monologue on the trials of a schoolteacher, and this was followed by a short sketch on a commercial radio show entitled "Katies' Komphy Koffins" starring Geoff Browne

and Michael Scarth.

Slides of the recent wedding of Sister Dean Grant and of a visit to the Temple were shown by Brother Whall, and then refreshments were served.

★ A party of eleven Relief Society sisters and three brethren from the GRIMSBY District left Scunthorpe after the Quarterly Conference and travelled to the Temple for a four-day visit. This was a most enjoyable and uplifting visit, and much work was accomplished.

During their stay, the CRAWLEY Branch Relief Society kindly extended an invitation to their opening social and many old acquaintances were renewed.

The visit ended on the Wednesday evening with a wonderful testimony meeting in the chapel presided over by Temple President Buckmiller.

Afterwards at Edenbrook a sumptuous banquet was prepared by Brother and Sister Bushell and shared by Sister Bean from Rhodesia and Brother and Sister MacDonald from California, the menu consisted of a curry made from all the leftover rations and a fruit salad with varied cakes.

★ SCARBOROUGH saints held their first meeting in the new chapel on October 15. President Payne again presided and the Church Building Committee were represented by Elder Lloyd and Elder Davies. This was perhaps a sentimental journey for Elder Lloyd as he was the first Supervisor

of this building before he moved to Scotland. After his departure the Church Builders Peter Taylor and Dennis Campbell of Scotland and Leon Abbott of Southport laboured alone for some weeks until Elder Merlin Fish and his wife and family arrived to take up their duties as supervisor.

Many people have worked on the Chapel, but special tribute must be paid to former Branch President Albert Brown Wardle, who put in a fantastic amount of hours, and who is soon emigrating to Canada. For Michael Street an electrician, the building is considered his second home as he spent so much time there. Mary Sweeting, a busy mother of a family of grown-up boys, adopted and cared for the Building Boys and still managed to fill a number of positions in the branch and provide buffets and meals etc at Conference times for the visiting authorities.

★ Welcome home to the North for two Church Builders.

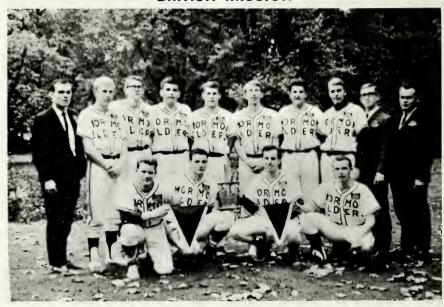
Geoffrey Nugent back to LIVERPOOL, after working on the Cardiff Chapel and David Fanwick back to HULL.

Wesley and Barbara Roberts have also returned to the North and are now living at WIRRAL after working with the Church Building Department down South.

★ September was a busy month for the BEVERLEY Branch, first they organised a "September Song" Dance, and the hall was novely decorated with musical instruments. Music was provided by the C. Smith Trio.

The following week Brother T. Staniforth organised a Sunday School Sports Day, and on the 29th the Relief Society held their "Open Party" and all enjoyed a delicious dinner prepared by Sister Fenwick and games organised by Suzette Dunning.

### **BRITISH MISSION**



"The Mormon Elders." British Mission baseball team.

★ The British Mission Baseball team scored another first for the Church by winning the British Baseball Championship. After a season of play, the Mormon Elders emerged as the winners.

For their efforts the team received a banner and a three-foot high trophy to add to the collection of British Mission mementos. Each player also received a personal emblem. The Mission would like to thank all those who have supported the "Mormon Elders" throughout the season and helped to spur them on to victory.

★ In the tussel for the Norwich District Shield, LOWESTOFT emerged as the winners 6 points in front of GORLESTON. Norwich Branch came third.



British Baseball Championship Trophy.

# **BRITISH SOUTH MISSION**

★ The PORTSMOUTH District held their first Music Festival recently and it was a great success. The adjudicators were Sister Cook and Brother S. Jones. Participants who gained certificates were Linda Talbot, P. Tate, C. Clench, J. Hose and B. Newton all from Southampton and Sister A. Plumbley and her daughter Jenny from Portsmouth Branch.

★ Following its success at the British South Music Festival in July, the PORTSMOUTH Mormon Chapel Choir led by Doris Taylor the Choir President, recently took 11 awards at the Portsmouth District Music Festival. The Choir Director, Mervyn Cawte, was unable to be present on this occasion.

The choir was formed 3 years ago

and the members meet for a  $2\frac{1}{2}$ -hour rehearsal every week. They also have their own uniform and a blazer badge. As well as singing at church functions they give Christmas concerts to the local hospitals and old peoples' residences.

★ On October 8 a dance was organised at the Southampton Chapel to raise money to help the proselyting missionaries of the branch, Elder Garry Talbot, who is now serving in Scotland and who has recently been appointed District Leader, and Cindy Bevan whose mission is in Belgium.

★ Jeanette Griffiths, formerly of WINCHESTER and SOUTHAMPTON branches is now at college in Utah. Because of the high academic standards she reached here (6 "O" levels.

2 "A's" plus 1 year at a Teacher Training College), she has had one year of schooling deducted from her syllabus. Well done Jeanette.

★ WATFORD District held a Primary Fun Fair at Luton Chapel in August. (The chapel was kindly lent for this occasion). Each branch provided at least one side show or game of skill and there were swings and rocking horses for the little ones, also refreshments and a "Candy Bar."

The event was opened by Mission Primary President Sally Palmer, who was presented with a corsage composed of red, yellow and blue flowers to denote the Primary colours.

After the fun of the fair the children were entertained with songs from "Mary Poppins" sung by Ruth and Kim Smith.



The choir outside Luton Chapel.

### LONDON STAKE

★ At the recent Stake Conference, Ralph Shermon Mount, of the Stake High Council was set apart by Mark E. Petersen of the Council of the Twelve, as Stake Patriarch.

Ralph S. Mount was born at Ramsgate, Kent, the youngest son of Thomas William and Lucy Laurie Mount, who were both members of the Church, and so were his mother's parents.

During his life he has held offices in the YMMIA Sunday School Branch and District Presidencies and fulfilled a full term mission in this country. In February 1961 when the Stake was formed, he was President of the St. Albans Branch.

Elder Mount married Annie Rogerson Ramm, who has been a wonderful companion and a constant source of comfort and encouragement. They have five children, David the eldest has served a two-year Building Mission, and their only daughter Ann, is counting the days until she will be able to follow in the footsteps of her father and fulfill a proselyting mission.

The Mounts are indeed a wonderful example of a happy Mormon family.

★ On October 15 the Stake YWMIA Board presented a programme at Hyde Park Chapel entitled "That They Might Have Joy." The messages given stressed Chastity, LDS Standards and Temple Marriage. Each girl received the booklets "For the Strength of the Youth" and "Be Ye Clean." Guest speaker was Helena Evans. Light refreshments were served and the evening was highly successful and inspirational.



Elders attending the Quorum dinner at South London Chapel.

★ The EPSOM Ward "Young Married" group enjoyed a night out last week. The monthly activity of the group was held in connection with a "Fellowship" evening for new members. The Young Marrieds acted as hosts for the social. and provided supper for the 43 people attending. Later, each new member was introduced and everyone enjoyed getting acquainted and making new friends. The head of each auxiliary in the ward presented an outline of his particular programme for the benefit of the new members, Bishop Rodney Fullwood and President Joseph Hamstead spoke to the group about their function in the Church, and a filmstrip "Fellowshipping," was presented to complete the evening.

★ The largest gathering yet held in the new SOUTH LONDON Chapel Cultural Hall was the occasion of the 1st Elders' Quorum dinner and dance on October 1. The three course meal, with turkey leading the menu was expertly cooked and served to the 95 guests by the elders of South London Ward. Dancing afterwards to Dave Allen and his band made the evening very pleasant and enjoyable.

★ Eighty people including children attended a "Batloween Party" held by the MIA at EPSOM Ward, on October 27.

The hall was decorated with bats and batmobile's plus the usual halloween colours under the direction of Tony Frost, the new YM's superintendent. There were games for the children

organised by Diane Wade, who kept many junior Batmen and Boy Wonders etc occupied until it was time to eat.

With Dorothy Levette in charge, each family had been invited to bring along a casserole. There was quite a mixture from chili to steak and kidney pie, plus ice cream and a smoking cauldron of orange juice supplied by the MIA.

Len Barber entertained with his guitar, and Evelyn Morton conducted some community singing. The children all received balloons and lollipops, and prizes for the best fancy dress were won by Joey Stocking as "Boy Robin" and Katy Shepherd as a "pussy cat."

### **ANNOUNCEMENT**

★ President Carlos Smith of the MIA General Board visited Manchester recently to organise the British Athletic Association of the Church of Jesus Christ of Latter-day Saints.

A committee has been appointed with President William Bates, Manchester Stake, as Chairman. Brother Weightman, also Manchester Stake, as Vice-Chairman, and Tom Hezseltine as Executive Secretary plus a representative from each Stake and Mission in the British Isles.

The function of the committee is to further sports, games and athletics and to promote more training courses and schemes to encourage participation and support by members. Also to organise competitions on a National basis.

Watch the Millennial Star for further details and announcements.

## **LEEDS STAKE**

★ A touch of the Wild West came recently when the full-time missionaries corralled some 130 dude cowpokes, cowgirls and injuns in a Western Hoe-Down at BRADFORD Ward.

Even though the English dudes had to show the genuine Westerners how to square dance the evening was a



A group of happy cow girls at the Western Hoe Down held recently in Bradford Wards Cultural Hall.



The exterior of the new Latter-day Saint Chapel to be used by the East Leeds Branch.

big success especially the custard pie eating contest and the "guess who's" knobbly knees contest.

Things grew tense however when Clean Clyde Strongheart, square shouldered and complete with strong white teeth and smelling of after shave, pushed his ten gallon hat to the back of his eleven gallon head and challenged the desperado. Miguel Alvarez Hernando di Santa Rui the 3rd (almost hidden by the biggest sombrero you ever saw) to a shooting match. With cheers for Clyde and boos for Mig. the contest was declared a draw, when the elder who was handling the targets got his lines crossed.

"Sloppy Joes" were the staple fare of the evening, and a birthday cake the property of District Leader, Kurt Weiland soon disappeared, but he did manage to salvage a crumb and a currant for himself. 2nd NEW CHAPEL OPENED IN LEEDS

★ After 3 years of hard work EAST
LEEDS Branch held their first sacrament meeting in their new chapel on
October 2.

Elder Brodrick, the Building Supervisor and his wife flew home the following morning as their work permit expired.

Seven years ago all the Leeds saints used to meet in two small rooms over a cobblers' shop, now there are two new chapels in the city.

★ Speculation ran high amongst the audience who went to the finals of the recent Relief Society Drama Competition as to whom the all-male panel of judges would choose as winners of the LEEDS Stake Relief Society Achievement Award Shield for 1966.

Three groups, winners of their own zone finals, each presented a 20-minute one-act play.



A scene from "Art for Arts' Sake" produced and presented by Huddersfield Ward Relief Society.

LEEDS Ward sisters were commended for their high standard of acting and portrayal of displaced persons in a German camp after the last war.

SHEFFIELD Ward's presentation was a tense drama depicting the reactions of a group of women trapped in a Mission station in Central Africa surrounded by rebel tribesmen. Lighting and background noises lent much to their production. The winners however were

the HUDDERSFIELD sisters with a slick witty play about modern painting and its devotees.

★ Twenty-one teenagers from LEEDS Stake were taken to see the film "Sound of Music" by the High Priests' Quorum in October. This was in appreciation for the fine way they prepared and served the dinner reported in the October issue.

### IRISH MISSION

\* Eighty fathers and sons of the BELFAST District gathered together to enjoy a banquet on September 24. The main course of stew was excellent and many second helpings were demanded. As a token of appreciation for the wonderful meal, all the cooks were presented with a small gift. Mission President's wife, Jean Jaussi and Sister Greta Andrews also received gifts for providing the beautiful flowers and floral decorations. As usual after dinner came the entertainment, and as well as the songs from the tenors. baritones, and crooners, there was a hilarious skit by four ladies from Mountpottinger Branch, and poems were recited by a sister from Cavehill, one in Irish. Most branches were represented and the evening ended with a six-a-side basketball game. Fathers versus sons. The battle was fierce as the penalty for losing

was the washing up ... Fathers lost 1-0.

This District also hold a monthly dance and on September 30 all records for attendance were broken. There were over 100 boys and girls there, and the majority were not members. Mountpottinger provided the decorations, which were first class. The doors held full length pictures of girls in dance dresses, and the stage and cultural hall were decorated with coloured balloons and gold decorations.

At 9.15 p.m. the band — "The Spartans" took a break and a very novel floorshow was performed by eight young ladies from STRANMILLIS Branch. They were dressed as dolls, which started to move as the clock struck 12. The applause was tremendous and the dance then continued until 10.45 p.m.

# LEICESTER STAKE

★ LEICESTER Stake MIA held their annual Autumn Dinner Dance in the Stake House on October 15. The Cultural hall was beautifully decorated in Japanese style by the members of the Leicester Ward. LOUGHBOROUGH Branch won the competition for the best table decoration, with a Japanese lady on a wooden bridge surrounded by fresh flowers. The excellent dinner

was prepared by the YMMIA and served by young ladies wearing Japanese kimonos.

During the evening President James Rankin of the Stake Presidency displayed a basketball trophy presented to the Stake by the 9th Ward, Bountiful Stake, Utah, which will be known as the Bountiful Trophy. There should

be some keen competition to win this award.

- ★ Wives of the 2nd Quorum of Elders appreciated being able to sit back and relax with their husbands on the Quorum's outing to a Coventry theatre to see "My Fair Lady," and they also enjoyed supper after the show. This enjoyment was slightly marred by the fact that Brother Degville's car broke down on the return journey, but fortunately all his passengers were fitted into other cars and he was carefully towed for 30 odd miles back to Walsall by Brother Eggington.
- ★ Brother Eggington also drove 140 miles to the Temple and back on the Sunday and again on Wednesday to help with transport arrangements for the Birmingham sisters, when 25 Relief Society sisters and 4 brethren from the Stake attended a 3-day visit to the Temple on October 3, 4 and 5. All found joy in a few days in the atmosphere of peace and eternal truths.
- ★ In September DERBY Ward produced their first official magazine "Liahona" which was an immediate sell-out. A copy was presented to President Petersen who expressed his pleasure at the enterprise.
- ★ Congratulations to John and Pearl Clarke who have had their adopted son Andrew sealed to them in the Temple.
- ★ Four MIA girls from MANSFIELD went camping at Holloway, near Matlock, during August. The camp was under the direction of Sister Walker, 1st counsellor in the MIA and her husband. The girls arrived at the site on a Thursday and remained until Saturday evening, spending their time swimming, boating and exploring. In the evenings they played games and sat around the camp fire.

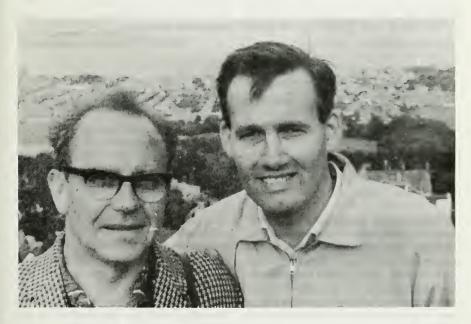
- ★ September 9 LEICESTER Ward organised an outing for the OAP's and widows of the ward. They hired a coach and went for a tour of Charnwood Forest. A meal was waiting for them when they returned and the evening was brought to a close with community singing.
- "Window on Relief Society" was NOTTINGHAM the theme Society chose for their opening social. They had booths showing all aspects of the work, and the refreshments took the form of a cheese party, which was greatly appreciated by those sisters on diets. A Treasure Hunt was also included in the programme, the treasure being six months' subscription to the Relief Society magazine. After an exciting dash down the corridor Stake Relief Society President Hilda Storer was declared the winner having all the clues in the correct order. As she already has the magazine she generously gave her prize to a sister who was baptised the previous week
- ★ A concert in aid of Oxfam was recently organised in NOTTINGHAM by a member who serves on the local committee. Although this was not a church function Mormons played a prominent part in the programme. Tom Hezseltine was M.C.
- ★ Jeffrey Packe, Branch President of Ipswich, travelled about 150 miles to perform as Unami the Magician, and the New Missionaries, Central British Mission Octet, who are twice as good since they doubled their numbers! scored a terrific personal success. Everyone commented on the high standard of all the artistes, and over £40 was raised for the funds. Over 200 people saw the show.

### SOUTH WEST BRITISH MISSION



Boat trip to the Isle of Great Cumbrae.

★ With a tinge of autumn in the air. 90 young people met at Largs, Scotland at a beautiful spot called Inverclyde for a Leadership Training Course conducted by Tom and Sue Hezseltine and Brian and Bernice West. Highlights of the week included a Sunrise testimony meeting on the top of a mountain, and later the same day a boat trip to the Island of the Great Cumbrae, where they rented 45 cycles and half the group cycled round the island, while the other half walked across it. On the Friday evening a costume ball was held. Although much hard work and instruction are given at these courses they are truly inspiring and also full of fun. Enquiries for next years courses are already pouring in, and we will publish details as they become available.



Tom Hezseltine and Brian West, organisers of the training course.

### **NEWS FLASH**

★ Inverclyde Training Course will be held from August 5 to 12, 1967.

★ The Southwest British Mission choir known as the Mormon Choir of England have made a long-playing record.

"Let the Mountains Shout for Joy,"
"Sweet is the Work," "The Lord's
Prayer." "Abide With Me," "God of
Our Fathers," "Holiness Becometh
the House of the Lord," "Love at
Home," and "Come, Come Ye Saints,"
are just a sample of the 14 numbers
recorded. Your local music dealer may
already have it in stock, the number
is LKSKL-4819. The front cover features

the London Temple in colour and on the reverse is a picture of the choir.

★ CORNWALL District held a Daddy Daughter Dinner Date recently, which was very much enjoyed by twenty couples. Dancing and games were also on the programme.

Vanguard pins were awarded to Charles Gregory Harris, and Derick Norman Harris (apprentice) and Paul Nicholas (Membership) all of HEL-STON Vanguard Cadre, at the Cornwall District Conference.

Twenty representatives from district collected quite a few honours at the Mission Youth Convention held at Torquay. Their roadshow was placed 4th.

# **CENTRAL BRITISH MISSION**

★ LINCOLN Branch volley-ball team led by Thor Larson, visited PETER-BOROUGH Branch on September 24.

The match was played out of doors in good conditions and Lincoln won by 2 sets to nil. Any lack of experience was made up for by enthusiasm.

Lincoln MIA have also printed their own magazine called "AIM" giving news and reports of all their branch activities.

★ After the MIDLANDS SOUTH District Leadership meeting at NORTHAMP-TON in October, a Harvest Festival Dance was held. Produce received was effectively displayed in the chapel by some of the sisters. On the following day the Sunday School children brought their offerings to add to the others and a special Harvest Festival service was held. Janet Walker from Bedford was one of the speakers. It was a wonderful display and many of the needy people of Northampton received gifts.

★ Fifty-two members from BEDFORD travelled over to Northampton to listen to the General Conference when it was relayed to the chapel.

★ In September REDDITCH Branch entered a float in the local carnival and all enjoyed dressing up and riding in the Parade.

PETERBOROUGH saw 36 young people enjoying an early Halloween Party on October 26. MIA President and Superintendent Josephine Overton and Cecil Guscott, organised the event. Refreshments consisted of roast potatoes and "witches blood" (tomato soup). The evening included squaredancing, organised by the boys of the Alconbury Air Base, who also put on a dramatisation of the making of a monster. Everyone was scared to go home.



Lincoln and Peterborough teams in action.

★ Terry Jones, son of Gladys and President Harry Jones of Worcester, emigrated to the States in 1964, and was called on a Mission in August 1965. He is at present serving in the Western States Mission and has been instrumental in bringing 27 people into the Church. Terry will be remembered by many people in the London Stake also, as he studied there and served in the MIA.

★ A Tramp Supper was held at NEWCASTLE-UNDER-LYME on September 7 to celebrate the re-opening of MIA. A group of young pop musicians kindly offered their services free, and everyone enjoyed dancing to their first rate playing. A competition was held to judge the best dressed tramp, and this was won by Mary Smith. The Poxon family came second.

★ A Senior Aaronic Priesthood Course is being held at the NEWCASTLE Branch, and President George I. Cannon opened the sessions with an inspired lesson on "Love at Home." A social evening was held on September 22 to mark the halfway point of the course.



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★ President David O. McKay, now in his 93rd year, presided over the 136th Semi-Annual General Conference of the Church, delivering the keynote address.

The President's message, warning of today's perils and urging members of the Church to spread the Gospel message wherever they live, was heard around the world on TV and radio.

Representative from many lands where stakes and wards are now established were in attendance. One group of 150 saints from Norway flew to Salt Lake City for the conference. These and other groups needing translations were hooked up to translation earphones to hear the confrence talks in their own languages.

Music was outstanding. The Salt Lake Tabernacle Choir was assisted by the Samoan choir from Oahu Stake in Hawaii where it sings at the Cultural Centre and by a chorus of Relief Society Singing Mothers. Each choir sang at different sessions.

Nearly 200 radio and TV stations contributed their time and facilities to make the conference an international achievement.

In addition to the general sessions, holders of the Melchizedek and Aaronic Priesthood gathered in 425 separate buildings around the Church to hear the General Authorities on a private circuit give their counsel to an estimated 85,000 listeners, including 10,000 in the Tabernacle on Temple Square.

★ The Primary Association of the Church has added five new members to its General Board.

General President LaVern W. Parmley announced the appointment of Mrs. Ramona M. Jacob, of Orem (Utah) West Stake; Mrs. Marie M. Glade, Olympus Stake; Mrs. Helene K. Smith, Taylorsville Stake; Mrs. Virginia W. Anderson, East Mill Creek Stake; and Mrs. Blanche B. Miles of Emigration Stake. Addition of these veteran Primary workers brings the total board membership to 61, according to Mrs. Parmley.

★ George Collins, religion editor of the well-known Boston Globe, was an interested visitor to the General Conference of the Church.

He made the trip to Salt Lake City to see the Mormon Church in action at its home base in Utah, across the continent from New England where Joseph Smith received instructions from the Lord to restore the Gospel. ences and stories for the past 27 years said he plans to write a series on his

The widely travelled editor who has been covering major religious conferobservations of the Mormons.

★ Favourable reports on missionary work in the West European Mission were made by Elder Howard W. Hunter, of the Council of the Twelve, and Elder Theodore M. Burton, Assistant to the Twelve, upon their return from Europe.

Seminars were held with eight mission presidents in which matters were discussed pertaining to missionary, translation, publication and building programmes.

★ The ability of mothers to successfully rear their children, understand and teach Gospel principles and aid the needy were some of the high points brought out by General Authorities in their talks to Relief Society members at their General Conference in the Salt Lake Tabernacle.

Elder Harold B. Lee, of the Council of Twelve was one of the speakers who emphasised the glory of motherhood and their important part in the plan of life and salvation.

Elders Marion G. Romney and Thomas S. Monson told of the willingness of the Relief Society members to assist in the Church Welfare Programmes and care for the needy.

Other interesting talks telling of Relief Society work in other parts of the world were given by Mrs. Irma Helena Arduino of the new Sao Paulo Stake in Brazil and Mrs. Vola O. Mauger of Adelaide Stake in Australia.

★ Provo—There are 930 students from 58 countries outside of the United States registered at the BYU this year, according to Dr. Ariel Ballif, international student advisor.

★ A programme designed to build new Church chapels that will grow with the Church to accommodate increasing congregations has been announced by the First Presidency.

The programme of expandable-chapels has been launched in Europe and England where plans are underway for 24 new chapels to be built.

Emil Fetzer, a member of the Church Building Committee in charge of architecture, has returned to Salt Lake City after opening an architects' office in Frankfurt. Under expandable building plans, the first phase of design will be suitable for many average European congregations. As need arises, chapel recreation hall and classrooms can all be expanded in a second phase plan. A third-phase enlargement plan will increase these facilities so that two wards or branches can be accommodated.

★ Albuquerque, New Mexico.—Total stakes in the Church now stand at 422 with the creation of the new Albuquerque East Stake by dividing Albuquerque Stake.

President George Van Lemmon, president of the Albuquerque Stake, was sustained as president of the new stake.

★ Zurich.—A branch of the Church in Communist Poland has been organised with a newly ordained priest as leader of the 15-member group. The branch was organised by President Rendell N. Mabey, of the Swiss Mission after visiting the members in Poland.

★ Hammerfest, Norway.—The distinction of being among the few members of the Council of the Twelve to visit Hammerfest, Norway, the world's northernmost city, goes to Elder Howard W. Hunter.

This city of nearly 4,000, nestled quietly in a cove far above the Arctic Circle, showed interest in the arrival of Elder Hunter and his wife along with President and Mrs. Leo M. Jacobsen of the Norwegian Mission. The first news story about the Mormons was carried in the paper. Friends of members, missionaries and their investigators gathered to hear Elder Hunter.

Twelve missionaries work in Norway above the Arctic Circle.

# **HAPPINESS**

"Never forget that the true way to be happy is to do something to add to others' happiness. Try to forget self, and joy here and hereafter will come to you."

—Heber J. Grant

# **Obituaries**

★ Amelia Horridge, of Manchester South Ward, died October 17 only a few weeks after being sealed to her husband, John Horridge, at the London Temple. ham where he served as Branch President and District President of the Liverpool District during his mission in 1955/57. In 1965 he travelled from California to Salt Lake City in order to meet the Liverpool saints on the charter flight from Manchester. He was loved by all who knew him, and in turn he loved everyone he met.



SAMUEL E. SESSIONS

★ Samuel Sessions, at his home in Los Angeles, U.S.A., on October 13, after a heart attack.

Brother Sessions will be remembered by many of the Saints in Liverpool, Preston, Manchester and Notting-

★ Sister Harkness of Crosby Branch, North British Mission on October 14. Sister Harkness was a keen and willing worker especially in Relief Society and for many months held meetings in her home before the branch obtained a hall. She was born in India and often told stories of her youth and travels to the members. She will be greatly missed.

★ Ellen Skilson, Stoke-on-Trent, Central British Mission died on August 31. Both Brother and Sister Skilson were converts to the church, but because of ill-health they were unable to attend regularly during the past few months.

Our sincere and deepest sympathy is extended to the families of these brothers and sisters.

# Congratulations



### **BIRTHS**

- ★ September 14.—To John and Eileen Hood, of Northampton, a son, Nicholas John. He is their 5th child and 4th son.
- ★ September 20.—To Robert and Anne (nee Leask) Newman, of Bletchley Branch, Central British Mission, a daughter, Margaret Lilian.
- ★ September 29.—Brother and Sister V. L. L. Speake, Portsmouth District, British South Mission, a daughter.

- ★ October 23.—To Bishop and Sister Snelson of Whitefield Ward, Manchester Stake, a daughter, Joanne Elizabeth.
- ★ October 25.—To Fred and Diane Whiting, of Nottingham Ward, Leicester Stake, a daughter, Michelle.
- ★ To Elder Keith and Caroline Sorenson, formerly in the North British Mission, a daughter, Caroline.

# **ENGAGEMENTS**

★ Philip Redman and Susan Lewis, of Romford Ward, London Stake. The couple met at an MIA homecoming party for Philip who had been on a building mission. Susan is a recent convert to the church.

# **MARRIAGES**



★ September 10.—Andrew McMurray and Kathleen Hayes were married at the Eastwood Ward Chapel. The bride wore a full white dress of Nottingham lace and was given away by her father, President Joseph Hayes of the Hucknall Branch, Leicester Stake. The ceremony was performed by Bishop Sydney Hill of Eastwood, and the reception was at Hucknall Branch. The couple spent their honeymoon in Torquay.

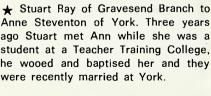
Kathleen Hayes and Andrew McMurray.



Jean and Frank Thomas after their wedding at Liverpool.

\* Frank Thomas and Jean Wilcox, of Liverpool, had the honour of being the first couple to be married in the new Liverpool chapel in June. The service was conducted by President P. Watson.

Anne Steventon of York. Three years ago Stuart met Ann while she was a student at a Teacher Training College, he wooed and baptised her and they were recently married at York.





Stuart Ray and Anne Steventon.

★ September 17. — Joyce Patricia Castle to Roger James Kendle, at the Leicester Stake House. This is the first wedding to take place there. The bride wore a long white satin gown with a train, and carried a spray of lilies-of-the-valley and red rosebuds. She was attended by four bridesmaids one of whom was Sylvia Kendle the bridegroom's sister. Bishop Pyewell per-

formed the ceremony. The couple are now living in Manchester while Roger continues his studies at the University.

★ October 8.—Audrey Keight of the Birmingham Ward, Leicester Stake to Eric Jelf.



Ester Degville and Michael Read.

★ October 1.—Ester Degville, Walsall Branch, Leicester Stake, to Michael Read at the Woodsetton Chapel. President Woods performed the ceremany and music was provided by the Walsall Girls' Choir, the New Missionaires and John Craven.

### **GENEALOGY**

★ LEWTAS. Will anyone who has, or had this surname please write to

Arthur J. Lewtas, 14, Gloucester Street, Upper Eastville, Bristol, 5.

# CHRISTMAS 1966

Quiet in their stalls
The horses and the
Cattle slept;
Then Christmas came and
Man and beast alike
Wept
With joy that Christ,
The Babe of Bethlehem,
Had come to give
Salvation unto
Men.

-S. Dilworth Young.



**CHRISTMAS** 

TAKEN FROM "A CHRISTMAS CAROL"

Charles Dickens

★ ... He went to church, and walked about the streets, and watched the people hurrying to and fro, and patted the children on the head, and questioned beggars, and looked down into the kitchens of houses, and up to the windows; and found that everything could yield him pleasure. He had never dreamed that any walk—that anything—could give him so much happiness. In the afternoon he turned his steps towards his nephew's house.

He passed the door a dozen times before he had the courage to go up and knock. But he made a dash, and did it.

"Is your master at home, my dear?" said Scrooge to the girl. "Nice girl! Very."

"Yes, sir,"

"Where is he, my love?" said Scrooge.

"He's in the dining-room, sir, along with mistress. I'll show you upstairs, if you please."

"Thankee. He knows me," said Scrooge, with his hand already on the dining-room lock. "I'll go in here, my dear."

He turned it gently, and sidled his face in round the door. They were looking at the table (which was spread out in great array); for these young housekeepers are always nervous on

such points, and like to see that everything is right.

"Fred!" said Scrooge.

Dear heart alive, how his niece by marriage started! Scrooge had forgotten, for the moment, about her sitting in the corner with the footstool, or he wouldn't have done it on any account.

"Why, bless my soul!" cried Fred, "who's that?"

"It's I. Your uncle Scrooge. I have come to dinner. Will you let me in, Fred?"

Let him in! It is a mercy he didn't shake his arm off. He was at home in five minutes. Nothing could be heartier. His niece looked just the same. So did Topper when he came. So did the plump sister when she came. So did every one when they came. Wonderful party, wonderful games, wonderful unanimity, wonderful happiness!

But he was early at the office next morning. Oh, he was early there! If he could only be there first, and catch Bob Cratchit coming late! That was the thing he had set his heart upon.

And he did it; yes, he did! The clock struck nine. No Bob. A quarter past. No Bob. He was full eighteen minutes and a half behind his time. Scrooge sat with his door wide open, that he might see him come into the tank.

His hat was off before he opened the door; his comforter too. He was on his stool in a jiffy; driving away with his pen, as if he were trying to overtake nine o'clock.

"Hallo!" growled Scrooge in his accustomed voice as near as he could feign it. "What do you mean by coming here at this time of day?"

"I am very sorry, sir," said Bob. "I am behind my time."

"You are!" repeated Scrooge. "Yes. I think you are. Step this way, sir, if you please."

"It's only once a year, sir," pleaded Bob, appearing from the tank. "It shall not be repeated. I was making rather merry yesterday, sir."

"Now, I'll tell you what, my friend," said Scrooge. "I am not going to stand this sort of thing any longer. And therefore," he continued, leaping from his stool, and giving Bob such a dig in the waistcoat that he staggered back into the tank again: "and therefore I am about to raise your salary!"

Bob trembled, and got a little nearer to the ruler. He had a momentary idea of knocking Scrooge down with it, holding him, and calling to the people in the court for help and a straitwaistcoat.

"A merry Christmas, Bob!" said Scrooge with an earnestness that could not be mistaken, as he clapped him on the back. "A merrier Christmas, Bob, my good fellow, than I have given you for many a year! I'll raise your salary, and endeavour to assist your struggling family, and we will discuss your affairs this very afternoon, over a Christmas bowl of smoking bishop, Bob! Make up the fires and buy another coal-scuttle before you dot another i, Bob Cratchit!"

Scrooge was better than his word. He did it all, and infinitely more; and to Tiny Tim, who did not die, he was a second father. He became as good a friend, as good a master, and as good a man as the good old City knew. or any other good old city, town or borough in the good old world. Some people laughed to see the alteration in him, but he let them laugh, and little heeded them; for he was wise enough to know that nothing ever happened on this globe, for good, at which some people did not have their fill of laughter in the outset; and, knowing that such as these would be blind anyway, he thought it quite as well that they should wrinkle up their eyes in grins as have the malady in less attractive forms. His own heart laughed: and that was quite enough for him.

He had no further intercourse with Spirits, but lived upon the Total-Abstinence Principle ever afterwards and it was always said of him that he knew how to keep Christmas well, if any man alive possessed the knowledge. May that be truly said of us, and all of us! And so, as Tiny Tim observed, God Bless Us, Every One.

# OUR EXALTATION

"I want the brethren to understand this one thing, that our tithing, our labour. our works are not for the exaltation of the Almighty, but they are for us."

-Wilford Woodruff

# **FAMILY RESERVES**

Rudger H. Walker

Member of the
Priesthood Welfare Committee

★ Banks and insurance companies are required by law to set aside a part of their income as a reserve against unforseeable emergencies that may arise. Successful business firms likewise set aside reserves so they may at some future date replace equipment, or tide themselves over slack periods when the sales are less than normal.

In a like manner manufacturing firms follow the practice of maintaining a substantial supply of raw materials or of manufactured parts they must buy in order to protect them against periods of adversity, and so they can keep the factories running even though their rormal source of supply is cut off or held up for a period of time.

Reserves of materials and also of financial resources are of great importance in business and industry in order to assure a smooth and continuous operation. Consequently it is common practice and good business for business firms and industries to build and maintain reserves of materials and financial resources.

The Lord has told us through revelation, and our Church leaders have spoken to us often, to follow the same practice of building reserves in the operation of our homes and in the management of our families. We have been instructed to build a reserve of supplies. and to develop financial reserve through savings, which can be used to tide us over

times of adversity, through periods of emergency, and to aid us in the more economical operations of our homes and in the management of our family affairs

Years ago when most of the people were involved in farming, or when many of the people had vegetable gardens of substantial size, it was practice to gather in the crops at harvest time and place enough of them in storage to meet the needs of the family during the winter months. With the advent of industrialisation and the specialisation of labour only a small portion of the population is now engaged in farming, or even has a vegetable garden where they can produce a portion of their food supplies. Most of us follow the practice of going to the market place frequently to obtain our food supplies. This works out fairly well under normal conditions. but we are entirely dependent upon the daily service of the marketing system, which is a very complex organisation of labour. power. machinery, and management. If any part of this complex marketing system were to break down we would be unable to obtain our food supplies. We are dependent upon and at the mercy of a good many things over which we have no control. In the case of an emergency resulting from a labour strike, a fuel shortage, a power breakdown, an international crisis or a war, many people would very quickly find

themselves in a critical situation, and they would be able to do nothing about it.

Our Church leaders have instructed us to build up reserves of food and clothing which we could turn to in case of emergency. Where it is possible to do so we are instructed to build a food storage reserve sufficient to last a year.

Our leaders have recognised that the circumstances and the need may be different for different people, and in places. Consequently different methods to be followed, and the kinds of food to be stored, must be determined by the people themselves. But the principle of building a reserve for protection against unfavourable cumstances is the same all peoples. The methods for doing it may need to be adapted to fit local situations, and it is the responsibility of the individual and the family to develop ways and means of doing this under the particular circumstances. may be given of course, by Priesthood Quorum leaders, by the Bishop of the Ward or Branch President, by the Stake or Mission President, by the Priesthood Welfare Committee and General Authorities.

Families are instructed to be practical in the matters of food storage, to store the kinds of foods the family can use, and also to use it regularly, but at the same time to replace it, through a system of rotation, so as to prevent spoilage and waste.

For many people it would be difficult or impossible to immediately buy up a year's supply of food for storage. Here also we are instructed to be practical by building up the supply gradually, from week to week, or month to month, as the family can afford to do so, and to the extent possible. Families are admonished to do the best they can, but to work with a real desire to accomplish the goals set

forth by our leaders.

The building of a financial reserve for the family through regular savings is just as important as building a food reserve. In most families there is often need for a little more money than we normally have to spend. Funds may be needed for additional clothing, for furniture for the home, for the cost of education for the children, for additional education or training for the Father so he can increase his earning power, for a new car, for a holiday trip to the sea coast, or for any number of other reasons. If the family spends all the income regularly without building up a reserve, there is nothing to draw upon when these extra things come along. And if there is an emergency and no funds available, it then becomes necessary to borrow. Our leaders have taught us to build up the reserve first, so we won't have to go into debt when an emergency comes. We are taught not to go into debt for things we can get along without until we can pay for them. Debt, and the payment of interest, only increases our expenses, and makes our financial problems more difficult. It is important that each family, each person, develops the habit of placing a small portion of his income into savings each time he receives his pay for his services or income from his business. It is difficult for us to build financial reserves. That is the reason so few people have any financial reserve. But this does not decrease in any way the importance of doing something about it, by making a start and of developing a programme of regular saving of at least a small portion of what we earn each week or each month.

Our Church leaders have always taught us, and they have repeatedly emphasised, that we should live within

CONTINUED ON PAGE 65

# THOUGHTS FOR NOW

# **Prophecies of the Coming of the Lord Jesus Christ**

- ★ "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name, Immanuel."—Isaiah 7:14.
- ★ "When Israel was a child, then I loved him, and called my son out of Egypt."—Hosea 11:1.
- ★ "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."—Zechariah 9:9.
- \* "And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver." Zechariah 11:12.
- ★ "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not."—Isaiah 53:3.

- ★ "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceipt in his mouth."—Isaiah 53:7-9.
- ★ "For dogs have compassed me: the assembly of the wicked have enclosed me: they pierced my hands and my feet. I may tell all my bones: they look and stare upon me. They part my garments among them, and cast lots upon my vesture."—Psalm 22:16-18.
- ★ "And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends."—Zechariah 13:6.

### FAMILY RESERVES (cont.)

our income, avoid debt, and build up a financial reserve through savings so we can be prepared for emergencies as they arise, and so we can have the freedom and independence that comes only when we have the money to do the things we want or need to do. These words of wisdom are given to us that we may better provide for the welfare of our families, that we may be self supporting, and that we may

be able better to provide for ourselves and our families.

These are basic principles of the Welfare Programme, and all members of the Church are admonished to take them seriously, and to develop programmes in the home so they can build up reserves of food supplies and financial resources that will help the family to be self supporting, free, and independent of others.

# What Makes

# a Good

# **Conductor?**



Emma Marr Petersen

★ There are children who come into the world bringing with them certain musical gifts which are noticeable at a very early age.

Some are gifted with a strong sense of rhythm, and these little ones respond to dance music or march music with movements of feet, arms, or body. This is a muscular reaction rather than a mental thing.

Other children have a keen sense of pitch, which is the ability to recognise accurately the relationship of the sound of one tone or note to another. Even when very young they are sensitive to pitch to an almost uncanny degree, and can learn tunes readily and accurately.

The most important ability with which a conductor must be endowed is that of a perfect time sense by which he is able to mark off time into equal divisions, which we refer to as "measures" or "bars."

The use of music for accompaniment to dancing was largely responsible for these divisions, the most

fundamental of which are measures of "two" and measures of "three."

The measure of "two" is essentially the march rhythm, where a strong beat is followed by a weak one. The measure of "three" originated with the waltz, the strong beat being followed by two weak ones to produce waltz rhythm.

There are many other types of measures in use today, but most of them are founded on, or are variations of, these original ones.

The main function of a conductor is to indicate to the group the constant and regular recurrence of beats, with the occasional changes indicated on the score.

This he does by means of baton movements. The attention of the performers is best obtained and retained when the director or conductor can centralise his intent and purpose in one point—the tip of the baton.

The baton, in the hands of an experienced conductor, can be made.

through appropriate movements, to indicate all the vital elements of performance, certainly and surely. For this reason it should be used without question by all beginners.

The baton should be held comfortably in the hand so that it becomes an extension of the arm, thereby being easily seen by the performers. The sceptre from time immemorial has been an emblem of authority. baton in the hand of a conductor has the same function and purpose.

Also, it must be noted, that definiteness in beat pattern design is more readily achieved with a baton than without it. Whether the one who has been given the responsibility of leading the music-vocal or instrumental, is referred to as a conductor, a director, or a leader, does not matter a great deal, but whatever the title, he or she must have confidence. and must inspire confidence in the performers.

He must be familiar with the

material to be used, having studied it recently, and be able to convey his knowledge to the group. If there are any irregularities in the selection. extra syllables in one of the verses such as occur in our well-beloved and often sung hymn, "The Spirit of God like a fire is burning," he must be prepared to keep the singers working as a unit in this awkward spot.

A conductor should never have to rely on his hymnbook for every word, but should be sufficiently familiar with the material he is using that his eyes can be on the singers nearly all of the time.

He should encourage them to read ahead so that they can watch his direction, especially for expression marks. which give variety and interest.

A conductor should have "something to give" beside teaching the notes and the words, and should give as much time in preparation for his work as any other instructor or Church worker.



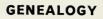
# WHILE SHEPHERDS WATCHED



While shepherds watched their flocks by night,
All seated on the ground,
The Angel of the Lord came down,
And glory shone around.
"Fear not," said he (for mighty dread
Had siezed their troubled mind);
"Glad tidings of great joy I bring
To you and all mankind.

"To you in David's town this day
Is born of David's line
A Saviour, who is Christ the Lord;
And this shall be the sign:
"The heavenly Babe you there shall find
To human view displayed,
All meanly wrapped in swathing bands,
And in a manger laid."

Thus spake the Seraph: and forthwith
Appeared a shining throng
Of angels praising God, who thus
Addressed their joyful song:
"All glory be to God on high,
And to the earth be peace;
Good-will henceforth from heaven to men
Begin and never cease."



# Hearts Turned to Their Fathers

David Ensign Gardner, F.S.G.

★ The Genealogical Society is endeavouring to obtain, either in book form or on microfilm, copies of all existing major sources of genealogical research in England and Wales. Microfilming has been underway in these countries since 1947, and presently there are nine microfilm projects in progress. The programme is mainly concerned now with filming the most needed records to provide the most help to the most people.

accompanying tables major sources for England and Wales. record. period type of covered, type of information given, and source available. Table A shows at a glance the record sources available for a research problem in a particular century. Table B provides more detailed information about the major records available. For example, if a pedigree problem is in the 17th century, a quick indication can be obtained from Table A of the sources available for that period. Reference to Table B will then provide more complete information.



# Research in England and Wales

# MAJOR SOURCE AVAILABILITY BY CENTURY

		CENTURY									
-	TYPE OF RECORD		12th	13th	14th	15th	16th	17th	18th	19th	20th
1.	Deeds										
2.	Feet of Fines										
3.	Manor Court Rolls		,								
4.	Inquisitions Post Mortem										
5.	Lay Subsidies (Taxes)										
6.	Quarter Sessions										
7.	Probates										
8.	Chancery Proceedings										
9.	Visitations										
10.	Apprentices and Freemen										
11.	Schools and Univ. Registers										
12.	Marriage Licenses										
13.	Parish Registers										
14.	Boyd's Marriage Indexes										
15.	Bishop's Transcripts										
16.	Noncomformists										
17.	Jews										
18.	Quakers										
19.	Poor Law										
20.	Roman Catholics										
21.	Commercial Directories										
22.	Monumental Inscriptions										
23.	Customs and Excise										
24.	Poll Books										
25.	Newspapers										
26.	Military Records										
27.	Navy Records										
28.	Civil Registration										
29.	Merchant Seamen										
30.	Census										

# B. MAJOR GENEALOGICAL SOURCES FOR RESEARCH IN ENGLAND AND WALES Chronologically Arranged

lged	AVAILABILITY	Some on film (Genealogical Society); fam archives; county rec ofcs; local custody	A few in print (GS); Public Record Office, London	Some in print (GS); local libs; county rec ofcs; local law firms; British Museum, London; Historical Manuscript Commission, London	Some in print (GS); Pub Rec Ofc	Some in print (GS); local custody; Pub Rec Ofc	Some in print (GS); county rec ofcs	Most on film (GS); local custody Calendars 1858-1957 on film (GS); Principal Probate Registry, Somerset House, London WC 2	Some printed calendars (GS); Pub Rec Ofc	Some in print (GS); local libs; College of Arms, Oueen Victoria St., London EC 4	Some in print (GS); parishes; county rec ofcs; apprentices of seamen's children at Trinity House, London; Inland Revenue Books 1710-1810 of taxes on indentures, Pub Rec Ofc; special collection at Society of Genealogists; gild and city companies
Cilronologically Arranged	TYPE OF INFORMATION GIVEN	Family deeds of wealthy landowners; include details of tenants	Names, dates, places, relationships	Names, dates, places, some relationships	Name, date of death, location of property, name and age of heir and next male in line; name of deceased's dau(s) if no male heir	Names, places, occupations; available from poll tax, subsidy tax, hearth tax, and several other types	Names, dates, places, relationships	Names, places, relationships	Names, dates, places; sometimes pedigrees	Pedigrees of fams who bore coats of arms	Indentures: names, occupation of apprentice, father, master, residence of master Record Book: name of apprentice and master, sometimes residence Freemen: names, ages, birthplaces, parentage, occupations
	PERIOD COVERED	11th C to present	1182-1834	13th C to present	1216-1649	1216-1700	1350 to present	1380-1857 1858 to present	1386-1875	1500-1650	16th C to present
	TYPE OF RECORD	1. DEEDS	2. FEET OF FINES	3. MANOR COURT ROLLS	4. INQUISI- TIONS POST MORTEM	5. LAY SUBSIDIES (Taxes)	6. QUARTER SESSIONS	7. PROBATES *(11-2-7, 9)	8. CHANCERY PROCEED- INGS	9. VISITA- TIONS	10. APPREN- TICES and FREEMEN

AVAILABILITY	Some in print (GS); local libs, various schools	Some in print, some on film (GS); local custody	Some in print, some on film (GS); local parish custody; some in county rec ofcs	Typescript (GS); Soc of Genealogists, London; a few local libs.	Some on film (GS); diocesan ofcs; county rec ofcs	Many prior to 1837 at Pub Rec Ofc; after 1837 at local chapels; some before 1837 in local custody; denomination history societies	Printed histories, some on film (GS); Jewish Museum and Spanish-Portuguese synagogue, London; local synogogues	Society of Friends, Friends House, Euston Rd., London NW 1. Orig. at pub rec ofc
TYPE OF INFORMATION GIVEN	Name, place of residence, age, place of residence after leaving school, sometimes details of death, burial, date and place of birth, occupation, father's name	Names, dates, places, ages	Chr, marr, and burial; names, dates, parentage, residence, ages, relationships; information varies	Extracts of marriage registers of parishes: names, dates, places; index to some mar. licenses	A contemporary copy of parish register entries	Chr and burials similar to parish registers; very few marriages	Births, deaths, marriages, names, dates, places, relationships; (rec written in either English, Hebrew, or Yiddish)	Births, deaths, and some marriages; may be Society of Friends, Friends House somewhat more detailed than parish registers London NW 1. Orig. at pub rec ofc
PERIOD COVERED	abt 1500 to present	MARRIAGE C to present ICENSES Allegations: (I-14; II-9) 16th C to	1538 to present	1538-1837 (scattered periods & parishes)	1598- abt 1870	17th C to present (few prior to 1700)	17th C to present	abt 1630 to present
TYPE OF RECORD	11. SCHOOLS AND UNIVER- SITY REGISTERS	12. MARRIAGE LICENSES *(I-14; II-9)	13. PARISH REGISTERS *(I-9, 10, 11 12)	14. BOYD'S MARR. INDEX *(II-9)	15. BISHOP'S TRANS- CRIPTS *(I-13)	16. NONCON- FORMIST *(1-15)	17. JEWS *(I-16)	18. QUAKERS *(I-15)

AVAILABILITY	Some on film (GS); county rec ofcs; parishes; local libraries	Some in print (GS); Roman Catholic chapels	Some in print; some (GS); local libs, Guildhall Lib, Brit Museum, Soc of Gen, publishers of directories	Some in print, some on film (GS); local par churchyards; town and city cems; nonconformist cems; private collections	Some at Pub Rec Ofc; others at Customs & Excise, King's Beam House, Mark Lane, London EC 3	Some in print (GS); County rec ofcs; public and private libs; British Museum; Society of Genealogists	Local custody; British Museum, Newspaper Lib, Colindale, London NW 9	Some lists of officers in print (GS); Pub Rec Ofc; chaplains returns at Registrar General's Office, Somerset House; modern rec at Army Rec Centre, Hayes, Middlesex
TYPE OF INFORMATION	Names, dates, previous and present parish of residence	Names, dates, places	Names, occupations, residence; local histories; names of small localities	Names, dates, relationships, places	Movement of officers and often place of birth	Prior to 1867; names and location of property of freeholders and taxpayers 1868-1917; names and addresses of all males and females over 21 years	Obituaries, births, marriages, deaths; coroner's inquests	Names, dates, places; births, marriages; movements of personnel; deaths and pen- sions
PERIOD COVERED	1662-1834	1663 to present	1677 to present	1700 to present	18 C to present	abt 1700 to present	18th C to present	approx 1730-1924
TYPE OF RECORD	19. POOR LAW	20. ROMAN CATHOLICS *(1-17)	21. COMMER- CIAL DI- RECTORIES	22. MONUMEN- TAL INSCRIP- TIONS * (I-3)	23. CUSTOMS AND EXCISE	24. POLL BOOKS	25. NEWS- PAPERS * (I-2)	26. MILITARY RECORDS * (11-7)

AVAILABILITY	Pub Rec Ofc; Admiralty, London SW 1; Vital Rec. since 1837 at Reg. Gen. Somerset House, London	The Register General, Somerset House; local superintendent registrars	1837-1966, Registrar General, Somerset House; 1875 to present, Registrar Gen for Shipping & Seamen, Llandaff, Cardiff, Wales	1841, 1851 on film (GS); 1841, 1851, 1861, at Pub Rec Ofc; 1871-1901 at Somerset House; 1911 to present not available
TYPE OF INFORMATION	Names, dates, places; births, marriages; movements of personnel	Births, marriages, deaths; names, dates, places, occupations, parentage, ages, residence	Births, marriages, deaths on board British merchant vessels; description of seamen	1841: names, ages, and if born in county 1851 ff: names, relationships, ages, occu- pations, and places of birth
PERIOD COVERED	approx 1730-1924	1837 to present	1837 to present (some crew lists earlier)	1841 and every ten years to present, except 1941
TYPE OF RECORD	27. NAVY RECORDS *(I-4, 5)	28. CIVIL REGISTRA- TION *(I-4, 5)		30. CENSUS *(I-6, 7, 8)

This article courtesy the Research department, Microfilm Division, and Publications department of Genealogical Society. Reprints available, 15c per dozen, Genealogical Society, 107 South Main, Salt Lake City, Utah 84111, U.S.A. \* Reference to Gardner and Smith, Genealogical Research in England and Wales, volume and chapter.

# What is Your Problem



Question: I have an 11-year-old son. He has not been attending Primary because we live in an isolated place and it is hard for him to reach the chapel. Will this prevent him from being ordained a deacon when he is 12 years old?

Answer: No, it will not prevent him from being ordained. Any worthy male member of the Church on reaching 12 years of age may be ordained to the Aaronic priesthood and given the office of a deacon. It is always advisable for the boy to attend Primary if at all possible, for Primary work prepares him for the priesthood. But if he cannot attend Primary he may still be given the priesthood, depending upon worthiness of course. The bishop or branch president has this in hand.

Question: Is it wrong to partake of the sacrament with the left hand?

Answer: It is customary in the Church to partake of the sacrament, both bread and water, with the RIGHT hand. However, if there is some physical reason why this cannot be, it is quite all right to partake with the left hand. Or if a child, not knowing better, partakes with the left hand, it is not serious. Partaking of the sacrament with the right hand is a CUSTOM in the Church but not a REQUIREMENT. No sin is involved in whether we partake with one hand or the other. It is good, however, to maintain the approved custom of using the right hand. That is advised.

Question: Must the bishop always choose a priest to bless the sacrament or may an elder be used?

Answer: An elder may do anything that a priest can do, and therefore an elder can properly be used to bless the sacrament. However. elders can do many other things that a priest cannot do, and since we try provide assignments for grades of priesthood, we usually advise that worthy priests be used to bless the sacrament. However, if there is good reason to use an elder, by all means he should be used. If there is a shortage of deacons in a ward or branch, any holder of any grade of priesthood may be used to pass the sacrament to the members after it has been blessed. Again, however, it is advisable that deacons be used as far as possible, and teachers, priests or holders of the Melchizedek priesthood if needed under prevailing circumstances.

Question: Is it necessary to use all of the material provided in each Family Home Evening lesson, on any one evening?

Answer: No. Families should select that part of the material which is most useful to them. More material is provided than is ordinarily used as a means of meeting the needs of all families.

Question: If a family needs more material than is provided in the Family Home Evening manual, where may they find additional material? Answer: They may use materials from any of the accepted Church publications and the scriptures as well. Some families may want to change the order of teaching the lessons or may want to substitute other instructional materials or family activities for some of these lessons. The suggestions and materials contained in each lesson may be used as given. may be adapted in some way, or may be replaced by activities and stories which mean more to the family. However, the goal of the lesson should be kept in mind regardless of the adaptation which takes place.

Question: Does our Church teach that, at the baptism of Jesus, the Holy Ghost was actually embodied in a dove?

Answer: Our Church teaches that the dove was a SIGN of the PRESENCE of the Holy Ghost, and that the dove was a symbol of the Holy Spirit indicating to John the Baptist that the third member of the Godhead was actually in attendance at the baptism of Christ. The Spirit descended upon the Saviour in the SIGN of the dove, the Prophet Joseph Smith explains.

Question: Are we to believe that the flood of Noah's day actually covered all the earth?

Answer: Yes. The flood was a baptism of the earth, according to the Prophet Joseph Smith. How could it be a baptism if all were not covered?

Question: Is the story of Jonah and the big fish just a story, or myth, as my friend told me, or is it a fact?

Answer: We do not believe the Saviour would have referred to this incident as he did in Matt. 12:39-40; Matt. 16: 4; Luke 11:29-30 and Matt. 12:41 if it were not a real incident. We in our Church accept it as a fact Jonah actually was a prophet of

God whose preaching brought repentance to Ninevah. Archaeologists have recently found the ruins of Ninevah and have excavated them. Ninevah actually existed.

Question: How fully do we accept the doctrine that Adam and Eve actually had a "fall?"

Answer: We accept without question that there was a "fall," and that both Adam and Eve "fell" that man may be (2 Nephi 2:22-26). The most convincing answer is that if there were no fall, there would be no need of an atonement by Christ, and if there was no atonement by Christ. there would be no gospel and no salvation. Actually Adam fell that man might be as the Book of Mormon above referred to, say, and "as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15). If we attempt to do away with the fall of Adam, we automatically do away with the atonement of Christ. The doctrine of the "fall" is part and parcel of the doctrine of the atonement. They cannot be separated. Latter-day Saints must accept both doctrines, for in fact, they really are one. See Pearl of Great Price, Moses 5:10-11 and Moses 6:48.

Question: Is there any scripture to sustain the practice of capital punishment? I have wondered about this ever since the government voted against the death penalty?

Answer: One scripture on this point is found in Genesis 9:6. At that time the Lord laid down the decree of capital punishment saying, "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." As you know capital punishment was practised among the Israelites under Moses, by command of God. The Book of Leviticus gives many instances of the application of this law.

Question: Is the Urim and Thummin now in the possession of the Church?

Answer: No. It was returned with the plates following the translation of the Book of Mormon.

Question: Was the wine used by the Saviour for the sacrament an intoxicating beverage?

Answer: We would say certainly NOT. The Lord repeatedly denounced intoxication throughout the scripture. It is hardly reasonable to suppose that he would break his own commandments. We believe that the "wine" as it was referred to, was in reality unfermented grape juice, "the fruit of the vine" as it was sometimes called. The Lord would not wish to give anyone a taste for intoxicants, knowing that "strong drinks" are not good for man, as set forth in the Word of Wisdom in our day. Many churches today use ordinary unfermented grape juice in their communion. We use water because of the revelation we have in D. & C. Section 27. Read what the Lord says about alcoholic drinks in the Word of Wisdom. See also Judges 13:13-14 and Proverbs 20:1; 23:31-35; Eph. 5:18 and Titus 1:7.

Question: Tithing is a hard commandment for some to keep. Is it really a divine law? Is God actually interested in the money we earn?

Answer: Tithing is a divine law. Note just a few references on the subject Gen. 14:18-20; Gen. 28:20-22; Lev. 27:30-34; Mal. 3:8-12; Luke 11:42; Heb. 7:1-10; D. & C. 64:23; DC 119; Proverbs 3:9-11. Tithing is not given because the Lord is interested in money. He knows that we live in the kind of world we do, for he provided it that way. Our activities must be financed, and tithing is the Lord's way of doing it. He that pays his

tithing faithfully will be blessed. Ask any honest tithepayer.

Question: Are contributions made to the Church here being sent to Salt Lake City and used elsewhere in the Church?

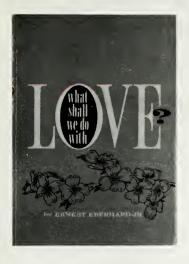
Answer: Certainly NOT. No contributions made by people living in Great Britain are taken out of Great Britain. All are used for the advancement of the Church here in Great Britain. These funds are used for building chapels, for maintenance of the chapels after they are built, for caring for the worthy poor and other religious purposes.

Question: Many people say that there will not be a Second Coming of Christ. I have a Catholic friend who says that the world will go on and on as it is, and not come to an end. Is that true?

Answer: The scriptures are replete with predictions that Christ will come again in a glorious second coming. See Matt. 24th chapter, for instance. See also the second chapter of II Thesselonians. And note Peter's words in the third chapter of Acts. Read Acts 1:9-11 concerning his ascension. At that event, his second coming was again predicted. Yes he will come, and our Church has been restored to help prepare the way for his coming.

Question: If a person is excommunicated from the Church, how may he regain his membership, or may he ever obtain it again?

Answer: Yes, any fully repentent person, once excommunicated, may come back to the Church by baptism. But he must be fully repentent, and must have proven his repentance to the officers of the Church. He must be cleared by the officers of the Church in the locality where he lives as well as by the court which excommunicated him.



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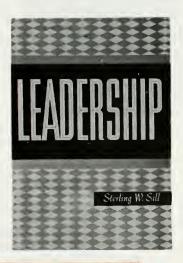
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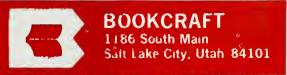
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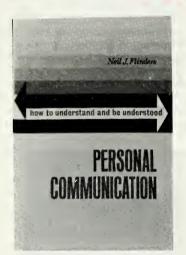


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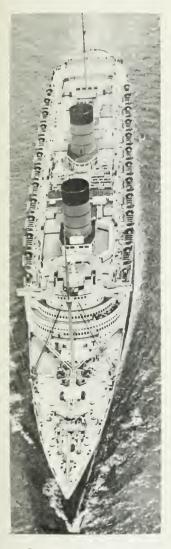
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